



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

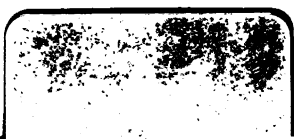
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600062341M



1

2

3

4



BOOKS WRITTEN BY J. B. WARING.

7s. 6d.

THE UNIVERSAL CHURCH: ITS FAITH, DOCTRINE, AND CONSTITUTION.

"An extraordinary book. . . . Every page bears the impress of thought and culture."—*The Weekly Dispatch*, January 16, 1870.

"No one can give half-a-dozen hours to an examination of the ideas contained in this book without receiving useful, and, possibly, most valuable contributions to mental and spiritual health."—*The Truthseeker*, June, 1870.

"Till this new St. Paul brings better letters of recommendation than anything we have yet discovered, we shall keep to the obsolete faith which he despises."—*The Spectator*, July, 1870.

TRÜBNER & CO., 57 & 59, LUDGATE HILL.

2s. 6d.

B R O A D C A S T.

"A collection of eleven essays on striking subjects. All are good, but here and there we come to passages of rare beauty or surprising force."—*The Truthseeker*, September, 1870.

TRÜBNER & CO., 57 & 59, LUDGATE HILL.

2s. 6d.

POEMS BY AN ARCHITECT.

"'The Deserted Shrine' is of a sweeter southern melancholy."—*Athenæum*, 1858.

"Written with taste, and with a lively sense of melody."—*Critic*, July 31, 1858.

"We most admire 'The Monk in the Desert,' and 'Karin,' a Swedish story."—*Freemasons' Magazine*, June 16, 1858.

HARDWICK, 192, PICCADILLY.

1s. 6d.

THE ENGLISH ALPHABET

PHILOSOPHICALLY CONSIDERED.

BY A GREAT FOOL.

"Like Touchstone of imperishable memory, the author uses folly as his stalking-horse."—*Weekly Dispatch*, 1870.

This pamphlet contains several predictions, some of which have come to pass, *e.g.*, the fall of Louis Napoleon and of the Pope's temporal power (p. 36); the evacuation of Rome by the French (p. 43); Rome the capital of Italy in 1871 (p. 79); the completion of German nationality (p. 78). Amongst the unfulfilled ones, we would draw attention to the Anglo-Teutonic League (p. 78). See also pp. 70, 76, and 82.

JOHN B. DAY, 3, SAVOY STREET, STRAND.

10s. 6d.

A RECORD OF MY ARTISTIC LIFE,

ILLUSTRATED WITH

PHOTO-LITHOGRAPHS.

TRÜBNER & CO., 57 & 59, LUDGATE HILL.

A RECORD OF THOUGHTS

ON

RELIGIOUS, POLITICAL,
SOCIAL, AND PERSONAL SUBJECTS,

FROM 1848 TO 1878;

TO WHICH IS ADDED

“THE STORY OF THE KING’S SON.”

BY

J. B. WARING,

ARCHITECT.

Writer of “The Universal Church: its Faith, Doctrine, and Constitution.”

“For every word man may not chide or plaine,
For in this world, certain, ne wight there is,
That he no doth or sayth sometime amiss.”

GEOFFREY CHAUCER.

VOL. II.



LONDON:

TRÜBNER & CO., 57 AND 59, LUDGATE HILL.

MDCCCLXXIII.

270. f. 376.

LONDON:
PRINTED BY JOHN B. DAY, "SAVOY STEAM PRESS,"
SAVOY STREET, STRAND.

A RECORD OF THOUGHTS.

516

1871.

WHEN we enter life we meet with two slightly diverging main roads, on one of which we must needs travel till we arrive at the tomb; over one is inscribed, "Love of God;" over the other "Love of Self." There are innumerable other paths and bye-ways, but all of them, however divergent they may appear, return into the main lines at last. These two main roads are also connected by paths here and there, so that throughout life, up to the time of death, men may leave the main routes and wander about at will, with more or less difficulty in returning to one or the other. Still, with much care, pain, and trouble, man can do so till he dies, for both are still in reach of each other up to death; but after?

Well, we have looked across the gulf of darkness and have seen that these two main roads start likewise from the land of the new birth, but from points having no apparent connection with each other. One, the path of the "Love of God," broad, even, and beautiful, passing through a real Eden, and filled with a goodly company, stretching out into endless visions of celestial loveliness and brightness, for ever fair, for ever full of delight.

But the other road, beginning in a dull obscurity, through which I could hardly make out the inscription, "Love of Self," stony and rough, passing through a land full of bogs, marshes, torrents, and rocks, stretching out into unfathomable darkness, towards which went forward, stumbling and shrieking for help, a mass of monstrous and deformed

wretches, loathsome with disease, wrangling with each other, and sinking one after the other in despair into the darkness of final death.

517

MAY, 1871.

I made a pleasant little tour in the west of England with three very different characters, an Italian, an Englishman, and a Frenchman; to wit, Joseph Mazzini, Percy B. Shelley, and Brillat Savarin; all three excellent company, each one in his way, political, poetical, and gastronomic. Savarin was decidedly the most amusing of the three, and one could not help liking him; but it was curious to remark that, although an educated and sensible man, and one who had lived some time in America, he uses the English language vilely. Thus he makes an angry American say: "What have you to stare like wild cats? Go your way you lazy body. Begone you good for nothing dogs!" which, he would have the reader to understand, is our popular style of abuse. He also pretends to be fluent in German, and makes a captain of Croats say "Mein God!" This Gallic inaptness for languages is very curious; it is quite a national failing.

518

1870.

A poor person's cardinal virtues are: honesty, industry, temperance, economy, cleanliness, and neatness. A rich man's: honour, labour for the national good without money reward, temperance, and liberality.

519

1870.

In the Great Exhibition of 1862, the British aristocracy asserted its predominance in the most unblushing manner, and round the great entrance dome was written: "The Earth is the Lord's and the fulness thereof," meaning, we suggest, that the great lords hold the great estates and live on the fat of the land, whilst the multitude find it hard to get an acre, and are glad to have a feast of sheep's-trotters or pettitoes occasionally.

520

1871.

The first thing an Englishman does who has made a little money is to buy a gold ring with a crest on it, and pass it off as that of his coat-of-arms. When really rich, the first thing he does is to buy an estate, and then buy a coat-of-arms. He is then quite set up as an English country gentleman : the highest object of his ambition.

521

1871.

J. H. Newman's headpiece is like a fine and curious porcelain bowl, but badly turned, had a flaw in its manufacture and got cracked in using.

522

1871.

There is a large class of women who are "gay" by nature ; they are of the old "Hetaira" type, and are sure to belong at last to that class, which is characterised by a certain deficiency of the moral sense, strong passions, and a keen enjoyment of sensual pleasure. Of these are the Phrynes, Aspasias, Cleopatras, Messalinas, Manon Lescauts, De Warens, Molly Seagrims, Anonymas, *Filles de Joie*, *Coquettes*, and *Cocottes*, of all kinds and degrees.

523

1871.

Modern Europe has been greatly influenced by two Italian minds. First, by one acting in the interests of the devil and for evil, in the person of the first Napoleon ; and next by one acting in the interests of God and for good, in the person of Joseph Mazzini. The first was honoured by the world, and is a saint in the Calendar of the Roman Christian Church. The latter is still reviled, slandered, persecuted, and hated.

524

1871.

We employ force against no one but evil doers, and against attack from others.

Force is not of the slightest use in advancing principles, which can be made to prevail only by means of discussion and exhortation. We shall never attack any one person or nation ; but as a minority we demand personal protection from violence, in propagating our opinions.

525

1871.

After all, what pleasure is there in life unless some one amongst all your fellow-creatures takes an interest in you ? What is the great charm of love, but the intense interest one particular person takes in you ? Since my parents died, in my youth, I have never had any one take a particular interest in me : is it strange, under the circumstances, that one should become rather cynical ?

526

1871.

One of the most honourable and characteristic remarks of G. White, of Selborne, is this : " Notwithstanding what I have said in a former letter, no grey crows were ever known to breed on Dartmoor ; it was my mistake." The usual remark of so-called scientific men at the present day, of statesmen, archæologists, &c., when proved to be in the wrong, is : " Having heard the objections to my opinion, I see no reason whatever to alter it." This is notably the case with French *savans*.

527

1871.

Life of all kinds—vegetable, insect, animal, up to man—is, even on this orb, wondrously varied—one may say, indeed, almost infinite—in its variety, for we only know a tithe of what really exists on earth, and under the sea, and in the air. If we can think, on looking out upon the universe, that life is confined to this orb alone, and stops here, we must be stupid, indeed ! Between God and man there is, then, an immeasurably wider gap than between man and the lowest form of animal life.

528

1870.

If you ask, Why should one prefer to wear kid gloves, and nicely-fitting ones, to rough and large cloth gloves; or to carry a pretty silk umbrella instead of a large and clumsy alpaca or cotton one? I would reply that there is a real and reasonable pleasure in seeing things that are nice, neat, and pretty, in preference to seeing others which are nasty, untidy, or ugly; and whenever Mr. M or N comes into our little restaurant, of which he is a regular frequenter, and looks so nice and neat, in his black cloth suit and light-coloured overcoat, and deposits his natty little umbrella, with a stylish air of being *à la mode*, and orders a nice little dinner, one feels pleased at seeing him, and pleased that we should have so gentlemanly a visitor, one who is clean, neat, dresses well, and orders all the best things. We feel it is a sort of honour to us less-favoured mortals, and are pleased at having him amongst us, as conferring a kind of good character on the place; whereas, a grubby, dirty fellow, who has only a chop and a glass of beer, is pleasant neither to us or the proprietor, and we are all glad when he leaves.

529

1870.

Either the world is wrong, or I am wrong; the world very foolish, or I very foolish; either I have made a great mistake, or the world has. A religious life is not one of special ceremonies and personal asceticism, but is the acting daily under the influence of principles, the impulse and result of which are from and to the honour of God, and the love and affection of our fellow-creatures.

530

1871.

If I had spent the time in learning living languages when I was young, which I spent in learning dead ones, I should now be greatly the gainer by it. As it was, I learnt four languages imperfectly, *i.e.*, Greek, Latin, German, and French, in the course of about seven years, and could not speak one of them conversationally at the end. Since

then I have taught myself two more, *i.e.*, Italian and Spanish, but also imperfectly. It would be better for purposes of international intercourse that we should fix on one language, specially, for all young people to be taught, so that they may read, speak, and write it thoroughly well. The language best suited for this purpose is unquestionably English, as it is spoken by the greatest number of people, and for literary and commercial reasons.

531

1871.

The English-speaking people of the earth may be roundly numbered at seventy millions; and all I can say is, that if they ever set to work to cut each others' throats, for any cause whatever,—be it Ireland, or Canada, or this or that bit of land, or boundaries, or fisheries, or quarrels, or jealousies, or about any of those most trivial subjects, for which wars are so frequently made,—then do they well deserve all the suffering that will certainly accrue to them. The Devil will be delighted, the world have cause to weep, and History have to write one more chapter in her long "Record of Human Follies."

532

1871.

There are people who lead what may be called an animal life; others a human animal life; others a refined human animal life; others an intellectual being's life; and others a spiritual being's life.

Of the first kind are most savages, the life nourishing and sexual requirements forming their main life. The human animals, besides these, have peculiarly human wants which they seek to gratify, especially the pleasure of the senses. The third class, are given up to gratifying the same wants and pleasures, only refined from their grossness or exquisitely developed: such are most of the idle rich. The fourth class are men of science, literary men, politicians, and some of the higher kinds of artists, who minister to the pleasure of eye or ear, and act thereby on the nobler feelings of the soul. As to the spiritual class of being, perfect examples are rare indeed, nay, perhaps almost unknown. We may call them spiritual beings, however, if the spirit

is dominant, though combined with the intellectual and the animal nature. The Teutonic race has most of the spiritual, the Latin races most of the animal in their natures; thus the highest races of the Teutonic family are distinguished by a strong desire to hide or to ignore their animal nature, and look with disgust on the exhibition of the naked animal figure, and on the performance of their animal requirements; they become delicate and prudish, even in common acts, such acts as people of the Latin race feel no shame in performing before all the world, holding, as they do, that there is no harm in any natural act, nor anything to be ashamed of therein. Indeed, they caress and are fond of the animal part of their nature, that which they share in common with other animals, and of which the most advanced members of the Teutonic race, the English especially, are desirous of hiding, of ignoring, or of rendering as refined as possible. Climate, also, has perhaps something to do with this. In warm climates the naked forms of men and women being habitually more exposed to view than is the case with people huddled up in clothes for the sake of warmth

533

1871.

We place before you as the principle of life, not glory for the nation, nor happiness for the individual, but duty for each.

As to happiness, those who seek the goddess most feverishly are least likely to find her.

Pleasure and happiness are as unlike as love and marriage. The "giddy goddess with the zoneless waist" may madden for a time, but if there is not happiness for one at home, it will be found nowhere; and the poet has well apostrophised domestic happiness as "the only bliss that has survived the fall."

534

1871.

What does revolution mean? It is, in fact, only Thought put into action. Thought which has increased gradually, like an avalanche, till it begins to move, and in its irresistible course alters the very face of the earth.

Words not weapons are its proper modes of expression.

535

1871.

We will not meet in hole and corner places, but in our own Hall of Assembly, forming part of our House of Worship; a building dedicated to the glory of God, divine worship, educational lectures, and general assemblies of the people. A temple on which all the wealth of the arts is to be lavished freely; the home of sacred and historical painting, of monumental sculpture, of the most solemn music; surrounded with courts and colonnades, capable of sheltering a large concourse of people, and suited to our great processional services.

In such buildings as we are enabled to erect with these purposes in view, will we meet; humble at first, perhaps, as those of the early Christians; they will still be our own, adapted to our actual wants, and give us a standing place in the world.

536

1871.

How foolish it is to judge people by their personal appearance! I have met men with great coarse fists, seemingly only fitted for pugilists, and meant for war and work, as gentle and tender-hearted as women, and of a very phlegmatic, which means an indolent nature; and I have also met men with little delicate bits of hands, as cruel and relentless as beasts of prey.

537

1871.

It is very common, as a clinching argument against certain theories, to say, that to do this or that "is against human nature;" before this or that can be done "you must change human nature." And then we hear the usual remark about the negro and his skin, and the leopard and his spots. But we ask, why not change human nature, pray? What is human nature? It is not a stereotyped thing, of one unchangeable character; we contend that it can be altered, and is altered daily, for better or worse, in most people. Indeed, it is the very aim we have in view. Motives of action impel what is termed human nature. Principles are as much above human nature, as the soul is superior to the body, and can regulate and

discipline its acts. Everything in human nature will at last be found to depend upon motives of action ; which are all resolvable into the principle of " Love of God and your fellow-creatures before love of self and the world," or " Love of self and the world before love of God and your fellow-creatures." True, it is natural for most people to commence life on the latter principle, and to be influenced mainly in their actions by love of self and the world ; that is their human nature, and it is that especially which we seek exactly to reverse : to induce men to act on the principle of love of God and their fellow-creatures before all else ; and we know that such a change is not only possible, but we declare that it is absolutely necessary for every individual before he can become truly happy and worthy, and for every nation before becoming truly prosperous and healthy.

538

1871.

I am an earnest man, and my earnestness renders me a bore to other people, and naturally reticent myself. If all men were earnest, society would become insufferable. The pleasure of society consists in an endless series of pretty sayings, spoken and written, pleasant little offerings of incense at the altar of self-love ; the self-love of others and of one's self ; an agreeable system of give and take, of reciprocity. It would never do to inquire too curiously how much of it is sincere and absolutely meant. Each side is content to accept and receive this small change of intercourse, and it would put an end to society altogether if you were determined to say nothing but what you could absolutely swear to be fully meant by you. A good deal is given on credit, and more meant merely to please for the time, both others and yourself.

539

1871.

Dr. J. Tyndall, in his "Fragments of Science"—(Matter and Force)—very justly remarks as to the question of the universe, and the solution of its existence : "That question still remains unanswered, and science makes no attempt to answer it. As far as I can see, there is no quality in

the human intellect which is fit to be applied to the solution of the problem. It entirely transcends us. The mind of man may be compared to a musical instrument with a certain range of notes, beyond which, in both directions, we have an infinitude of silence."

In the same book, chapter "Scientific Materialism," he says: "In affirming that the growth of the body is mechanical, and that thought, as exercised by us, has its correlative in the physics of the brain, I think the position of the 'Materialist' is stated, as far as that position is a tenable one. I think the Materialist will be able finally to maintain this position against all attacks; but I do not think, in the present condition of the human mind, that he can pass beyond this position. I do not think he is entitled to say that his molecular groupings and his molecular notions explain everything. In reality they explain nothing. The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. Phosphorus is known to enter into the composition of the human brain, and a trenchant German writer has exclaimed: "Ohne phosphor, kein gedanke." That may or may not be the case; but even if we knew it to be the case, the knowledge would not lighten our darkness. On both sides of the zone here assigned to the Materialist, he is equally helpless. If you ask him whence is this 'matter,' of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer.—[Many say it is in themselves. J. B. W.]—Science is mute in reply to these questions. But, if the Materialist is confounded, and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all."

It is strange that Tyndall should use that expression, "arm of the Lord." He has mentioned here, under that name, what we hold to be the solution of this problem, viz.: the existence of an intelligent First Cause, which we

call the Lord. He concludes with this valuable admission : "Meanwhile the mystery is not without its uses. It certainly may be made a power in the human soul ; but it is a power which has feeling, not knowledge, for its base. It may be, and will be, and, I hope, is, turned to account, both in steadying and strengthening the intellect, and in rescuing man from that littleness to which, in the struggle for existence, or for precedence in the world, he is continually prone."

"Darkness," says Tyndall ("Radiation"), "might then be defined as ether at rest; light, as ether in motion." The same may be said of ignorance and knowledge. Ignorance might then be defined as thought at rest; knowledge as thought in motion. Thus, to ask people to come out of darkness into light, is asking them, as a matter-of-fact, to come out of ignorance into knowledge, out of inaction into motion, and really and actually out of death into life. For death, physically and spiritually, is the absence of motion, utter stagnation ; and life is the presence of motion, and the quicker the motion the more highly developed is life.

Radiation in "Fragments of Science."—There is "a medium filling space and fitted mechanically for the transmission of sound. This medium is called the *luminiferous ether*. Every vibration of every atom of our platinum wire (at white heat), raises in this ether a wave, which speeds through it at the rate of one hundred and eighty six thousand miles a second !"

How I long to be able to bring the light and heat of knowledge and of love to enlighten and warm your soul with the same velocity. But, alas ! it seems to me I cannot get at it at all.

Regeneration is necessary for us all, not only the regeneration of the spirit, but the regeneration of the body. Death is this regeneration, our new birth, fraught with blessings to the worthy, but to the unworthy, unrepentant, and wicked, presenting the prospect of further trouble, discipline, and punishment.

There is at the present day, a disinclination to see the hand of God in anything; even in this last great war between Germany and France, the philosophic party, as they style themselves, deride the weak, superstitious creatures who see any other Providence at work in it than human providence—that is to say, foresight, the biggest battalions, and the best organisation. They fail to see God's hand in the affair at all; and even among many religious and good people you will find some disinclined to admit that the anger of God, so to speak, works a chastisement on any people; for God, say they, is infinite and perfect Love, and to ascribe *anger* to Him is degrading and wrong. That God is infinite love and infinite wisdom also, we do certainly admit, but in Him dwell also perfect goodness, truth, and justice. To perfect goodness, all evil, and especially moral and spiritual evil, cannot be otherwise than displeasing; and what is the infallible result of displeasure, but indignation and anger? These two feelings are more particularly excited by the commission of evil and of injustice, and to imagine that because God is all love and wisdom, that He has no such feelings as a holy indignation and anger at the commission of foul wickedness and violent injustice, is, we hold, to form a false idea of His greatness, power, and perfection; therefore we cannot but believe that the anger of Deity may be, and is, kindled against nations as against individuals, and therefore be ye sure that always and for ever, sooner or later, pride shall have its fall, self-conceit its abasement, and selfish acts of all kinds their accompanying punishment. The abuse of wealth, its Lazarus at the gate; lust its scourge; excess of every kind, its sequent suffering; lying, its shame; and nations as well as individuals must suffer in proportion to their sins, the innocent with the guilty, for the nation at large, like a man in little, needs purifying, passing through the fire, and such purification is for its ultimate good if it will but turn it wisely to account. Nations must learn that they, just as much as individuals, are amenable to the Divine laws, and are answerable to the Supreme Judge of the whole universe for their conduct.

542

1871.

I have but one object in view—your welfare—the world's welfare—the world of the future. I only long to be of service to you, and to say what I believe will be for the advantage of my brethren in times to come; for time will make no difference to me, though I have left you I am still your brother, and these my words supply my bodily presence. I know positively that I have no self-motive of any kind, what I say is out of the love I bear to you, the sorrow I feel for you—the anxiety which I have for the future. If I am mistaken in the value of my counsel these thoughts will simply have been written to no purpose, but I have a most firm faith in their truth, and consequently in their wisdom. Time will try all.

543

1871.

We may consider Europe, or the world, in respect to its advancement — physically, morally, intellectually, and spiritually. If we take the most advanced nations we may say, physically, that is, in general sanitary appliances, cleanliness, &c., they are pretty well. Morally, they are nowhere. Intellectually, they have made great progress. And, spiritually, that is, in their conception of the Deity, at least, they are little better than savages.

544

1871.

The world is full of the blind and deaf, of the sick and the dead; and there is only one way to give sight to the blind, hearing to the deaf, health to the sick, and new life to the dead; and that is, the knowledge and love of the one only Holy Father, Creator, Sustainer, and Saviour of us all. The love of that God who is the God of Truth, and the unselfish love of his children, our brethren.

545

1871.

It is true that One is your Father which is in Heaven; but not on that account are you to call no one your father

on earth. So far from that, we teach that the fact of your earthly father representing for a time your Heavenly Father should render both of you more sensible of your mutual responsibilities, and more warm in your mutual love, rendering the name of "father" or "mother" a sacred one to the son.

Nor when one strikes you on the cheek should you present to him the other, especially if it was done without just cause; it is your duty to bring him before the judge. You may do alms in secret, if you like, but not that your Father, who seeth in secret, may "reward thee openly." Alms done from any hope, idea, or wish for personal reward, are entirely devoid of personal merit.

546

1870.

Miracle-seeking people are surrounded with miracles which they fail to see, and which, if pointed out to them, they fail to appreciate. They rush away from the light into fogland, beating up hobgoblins in the dark, and making out mysteries which exist only in their own disordered fancies.

547

1870.

It is astonishing to hear how people rave about their "English Bible," as they call it, when there is nothing English about it but the paper and print. They might as well talk about our English Homer, *Æsop*, Euclid, Arabian Nights, or Don Quixote. There is nothing English at all in the Jewish Bible. It may be a very good and interesting book to the Jews, and we should desire to see a good selection made from it for our own use; but it is painful to reflect that a commission of learned and religious Englishmen are now seriously engaged in revising the translation of such books as those of Genesis, Numbers, Leviticus, Esther, and so on, and gravely propounding such old wives' tales as the inspired Word of God! Is it possible, I often ask myself, if they really do believe it? Are they hypocrites, or are they stupid? Heaven only knows! The less we think about it, or them, the better. It is not a pleasant subject.

548

1870.

If you do not love God, who can you love? He has given you all you have, and made you all you are; your fellow-creatures have given you nothing: if you do not love Him how then can you love them? If your life is really a curse and a burden to you, surely we do not ask your gratitude at present, but we do beg and pray of you to be patient. To such, the future life will most certainly bring a better lot; but you must not take the issue into your own hands. Be patient; we feel how hard it is, but still exhort you to patience. You are not forgotten, and will be rewarded for all that you have suffered, from no fault of your own, on earth.

549

1870.

The Asiatic and European mind in old times was quite accustomed to regard supernatural births as of comparatively usual occurrence. Fanciful incarnations of the deities were commonly believed in throughout Asia. The Greek Mythology was rife with stories of the kind. Jupiter took numerous shapes, and Pallas Athene sprang, ready-made and armed, from his head. Nothing was too gross for their belief, and the Romans were just as bad. The Fire God embraced the virgin Ocrisia, who gave birth to Servius Tullius; and as to a god or gods coming on earth in human form, that was of such common occurrence as hardly to create surprise. So that a story of miraculous conception might easily pass current among Jews, Greeks, Romans, and barbarians, which would meet with nothing but ridicule were it asserted to us at the present day.

550

1870.

The universal religion of the old world was the worship of the heavenly bodies; the universal religion of the new world must be the worship of the Creator of the heavenly bodies—one only Holy and Supreme God. We must establish pure Monotheism on the ruins of Pantheism and Materialism, and the creed of a Creator outside all created

things whatsoever, in whom dwells the fulness of the Godhead, of light and life, of all that is, and the Supreme Mind that directs the course of the entire universe and all that therein is.

551

1870.

The old symbolism was that of the deities and their attributes, which gradually became embodied—or “specialised,” as High Church people term it—and worshipped, at last, separately. But there is only one proper symbol of the Creator—the sun, and we admit of no other, for it is to us, in an earthly sense, the source of light, and heat, and life.

The Christian symbolism had its special meanings, which will die out with the peculiar creed. The symbolism of the Universal Church is only to typify the correspondence between *human* attributes and their correlatives in Nature—nothing more; nor is any material symbol or representation of the Deity to be permitted on any account.

552

1870.

The early Christian priests were the most deliberately untruthful and unprincipled people I ever read of: their lies are positively innumerable. The Papal Christians of the fifteenth and sixteenth centuries were the most furiously and pitilessly savage and cruel people I ever read of. To burn people alive was a great feature on a *fête* day! The Christian partisans of the nineteenth century are the most silly and imbecile people I ever heard of: ready to tear each other to pieces about wearing caps or carrying candles. They make religion ridiculous.

553

1870.

I was born with the warmest and deepest sympathies for my fellow-creatures, and yet, at forty-seven years of age, I find myself alone, isolated, and with but little sympathy for any of them. How can I fraternise with them? What extraordinary peculiarities of character (to use a mild term), from which I have had personally to

suffer continually and seriously! One I knew, my dearest friend, a most orthodox Christian, fathered his illegitimate children upon me. Another extremely devout Christian was for ever making demands on my pocket. Another, who professes to hold the most sublime religious principles, has invited me to his house, and then made the most insulting remarks about me to my face. Another, of whom I have a high opinion, is a zealous Calvinist, and because I do not believe in predestination and election, shows the greatest repugnance to me, and says I am an Atheist. Some people I know, most religious people and who are active in charity, are yet absolutely mean in their ordinary dealings with others. Some, who declare they believe in the infinite love and mercy of God, would not, on any account, allow that a person can be saved out of their particular Church; and many people I know who appear to be the most jolly and good-natured souls alive, are utterly insincere and perfect humbugs. Perhaps my experience of mankind has been exceptionally unfortunate.

554

1871.

I think it would be as sensible and just to regard steam-engines, ships, houses, watches, and so forth, as *man*: as to regard the sun, stars, earth, and so forth, as *God*. Both are creations in their respective ways, and are simply expressions of the intelligence and nature of the Creative Power. There is, however, a slight difference between them. The one series is Divine, the other human; the one creation, the other only adaptation; the one made without hands, the other with; the one infinitely great, the other finitely small. I think also that a monkey may, perhaps, have a better idea of what a man is, especially one that has had the pleasure of making his acquaintance, than a man may have of God, who he has never seen, nor will, in this world; and of whom, we know, that many poor people hold the most pitiable and grotesque ideas.

555

1871.

"The Times," September 23rd, 1870, says: "It is for

C

the interest of America, and of the world, that there should be cordial friendship between all the great nations of Teutonic blood. England, Germany, America, united in a determination to secure the peaceful progress of the two continents, might shape the destiny of the human race." And I add, *must*, and have said so years ago. It is our duty, it is our mission, which we cannot avoid or neglect without disgrace and ruin to all mankind. The future hope of the world lies in the formation of such an Anglo-Teutonic league. The religion, however, we must inculcate is not Christianity, or we may have all our work to do over again, but the pure, practical, ennobling creed of the Universal Church.

556

1871.

The entire history of the late great war (1870), is that of the weakness and folly of falsehood : of the ruin sure to ensue to nations as to individuals from an indifference to the truth, and from a hatred of the truth. There is no religion, unless it has for its base the love of truth ; where all believe only what they desire to believe, there is no love of truth, there can be no real religion. Louis Napoleon was deceived, or deceived himself ; then came delay, the real cause of which was never told ; then victories were claimed which had never occurred ; then a systematic plan of lying to France was adopted as to the state of the war and its results ; this culminated in the great catastrophe at Sedan. The Republic was proclaimed, and I looked for better things : this " holy " Republic would surely speak the truth ! Not a bit of it ; the same system which Favre and Gambetta denounced when out of power, they continued when in power. Again we had lies, nothing but lies ; Trochu was the only tolerably truthful man amongst them all ; and so poor France was deceived, and urged on to continue a hopeless struggle in which human blood should flow vainly in torrents, the souls as well as the bodies of men be destroyed ; Germans as well as French ; all well-being, all progress be undone ; infernal passions, famine, and pestilence be let loose,

and all with no more effect than if peace had been made at once on defeat; the only obstacle being national vanity.

Nations resemble men in this, that they must undergo the penalty of their errors.

"To wilful men
The injuries that they themselves procure
Must be their schoolmasters."

557

1871.

Who that has read of the poor, wounded, pain-stricken soldiers, in the Palace at Versailles; rows of them lying writhing in torture and suffering underneath those grand representations of the military glory (!), as it is called, of France, but must feel that this is, indeed, an example of retributive justice, of a retaliatory power dealing with men who have heretofore glorified slaughter? Mocking the insane and wicked lust of war. Philosophers tell me that we are judging unreasonably in seeing the hand of a Superior Power in such things. Still, we cannot but see it. Who can shut his eyes to the fact that the crowds and the army who went forth with "a light heart" to rob and murder their next door neighbours, have themselves been made to suffer all that they expressly meant to do to others?

Who blasphemously invoked "the God of battles," acknowledging our good and holy Creator by no other name, but that wicked egotist, Louis Napoleon? And this is the answer to his invocation. Who received his "Baptism of fire"—devil's baptism, in horrid mockery of the cleansing baptism of water? What now is his baptismal name? Who lighted lamps to the "Queen of Heaven," as a bribe to her for success to the French arms? Her lamps were soon blown out, and she who, like a silly courtier, lit them, what is she now? France under one Napoleon ravaged Germany, under another she is, in her turn, ravaged. Unless France will cast off for ever this mad and wicked lust of war, she will be ultimately destroyed.

God will have us all to know that He is not a God of battles, nor a God of war; nor takes pleasure in rapine and slaughter; but will deal most severely with those who, without absolute necessity, enter into war at all. Who dare to join His holy name with devilish deeds, bringing death and ruin on their brethren, his children. Know that God is not the God of war at all, but a God of love, and peace, and goodwill towards men: not the God of hate, and war, and devastation, but of love, humility, and peace.

The war of 1870 was a war of devils against men. There was the arch devil, Louis Napoleon, plotter, schemer, oath-breaker, and murderer, who planned the war. The silly devil, Benedetti, who allowed himself to be outwitted by a craftier spirit. The reckless devils De Grammont and Lebœuf, who would have war at any cost. The glib, palavering devil, Ollivier (what irony in the name!) who went to war with "a light heart." The bloodthirsty devils, those French officers who were "delighted" at the effect of the mitrailleuses. The little, heartless devil, who had his "baptism of fire" fit devil's baptism, and was "quite unmoved" (!) at the sights and sounds of fearful slaughter; this little devil should have had his breech stripped and have been well whipped with a rod steeped in pickle and gunpowder. Then there were the lying devils; the ministry and the journalists in Paris, with that old looting devil of China at their head, who never told the people the truth, but in its place a series of the most gross and wicked lies: And there were the poor ignorant devils, the common soldiers, who were slain by thousands, to the irreparable loss of their families and country, to gratify the restless ambition and fancied interests of one selfish wretch, and to satisfy the wicked jealousy of a nation so vain and so stupid as to look on the rise of another nation likely to be as powerful or more so than itself, as a mortal enemy. Finally, there are the impious devils, who asserted that God could never allow France to be defeated because "France is the right hand of God!" It is these people who maunder about the "holy" soil of France: as if the soil of one country was not as holy as another; it is this nation also which bears on its coin the superscription, "Dieu protége

la France," as though He did not protect any other people. In fine, the French have come to regard themselves as the select people, the Jews of modern Europe, and will possibly meet with the Jews' fate. Let us hope that they will yet see the error of their ways, and above all things "seek peace and ensue it."

558

1871.

Nothing proves more strongly the deadening of the moral sense, in this century throughout Europe, than the rise, lives, and triumph of the Bonaparte family—men and women. The first and the third Napoleon were mere selfish fatalists, without the slightest religious principle; and, to give them their due, without, we believe, pretending to have any: that they should persistently have acted the parts of villains and liars is not wonderful, but France took these men unto herself, adopted them, supported them, and not only made herself a ready accomplice in their unprincipled career, but glorified herself in their ill-gotten successes. Even in England there were few, indeed, who ever denounced Louis Napoleon as what he was—a liar, a conspirator, a perjured traitor to that Republic which he was sworn to protect; a law-breaker, oath-breaker, blood-spiller, a murderer, for his own personal ambition alone. People only shrugged their shoulders, and said that France required a man of that sort to rule her, a good strong hand, and such jargon. When Pierre Bonaparte slew unarmed Victor Noir, the English world of fashion, the English favourite papers, were nearly as bad as the French, and said it was only a misfortune. But what can we expect from Roman Catholics? What even from Protestants? both Christians only in name. The first are the Buddhists of Europe, the second respectable shams; they both outrage the moral sense in the very foundation of their creed, in, that they both teach that one person may commit a crime and another suffer for it: and that this sacrifice of the guiltless relieves them of the punishment due to their sins. After that, they must be capable of anything: for they can have no moral sense, no sense of justice at all. We must have moral law instead

of this immoral teaching, and common sense in religion in place of sentimental nonsense.

559

1871.

There were three great systems of slavery existing in the year 1860: bodily slavery in America, political slavery in France, and spiritual slavery in the greater part of Europe. These had to be broken up. The two first are gone, never, we believe, to return; the third still exists, but *its* turn will come, too. It is, however, the most difficult to get rid of, because weak and ignorant people cling to it, and are voluntary slaves, unfortunately. It is, however, doomed.

560

1870.

The Roman Catholics are, as we have just said, the Buddhists of Europe—nay, it is really a libel on the Buddhists to compare them with Papists. Just reflect:—there are some hundred million people in Europe who profess to believe in the miraculous power of a pseudo-virgin; who adore a “Spouse of God,” who is also the “Mother of God” and “Queen of Heaven;” and that female Deity is the above-named pseudo-virgin, a Jewish woman, who lived not two thousand years ago. These people pray also to a whole army of interceding saints, and invoke their aid in all things; they eat and drink the flesh and blood of their God, taking it as a sort of spiritual pill; they are, as a rule, utterly ignorant of the words and teaching of Christ, yet call themselves Christians, and not only call *themselves* Christians, but refuse to call any one else so who is not as ignorant, weak, silly, and superstitious as themselves. All these millions have to be extricated from the toils of the most powerful organisations in the world—the Churches of Rome and Russia. It will be done in time, but for that time we must await patiently, knowing full well that God is working on the side of humanity. But we must work, too; we are all bound to be fellow-workers with Him, and become His agents and instruments in the final destruction of ignorance, error, and slavery throughout the world.

561

1870.

A Hindû, writing to one of the papers on the war of 1870, says: "Whatever comes, comes from the Incomprehensible Cause; though evil at first sight, it is productive of much good." But this is an error; whatever comes does not proceed from the Supreme Cause, the Creator, who has given to us independence in endowing us with freedom of will, and has thus placed the cause of the world, its welfare and progress, in our own hands: however much He does keep a guiding-rein upon us all, and at times, perhaps, places us in positions of difficulty and danger for purposes known only to Himself.

562

1870.

Great actors in the world's history are but instruments in the hands of a higher Power. So long as they recognise that as a fact, all goes well; but directly they begin to fancy they are doing everything of themselves, or that the great events in which they are acting are intended, not for the advancement of mankind, but for themselves especially, individually, or dynastically, then all goes ill. Power must be exercised unselfishly, for the good of the human race; if it is not, then power, sooner or later, will depart. All history is full of this teaching.

563

1870.

Say what you will for or against suicide, the maddened, the desperate, the utterly wretched will yet commit it, with or against their will. The act we entirely condemn: it is justly called self-murder; but it should be remembered that such people as we have named can hardly be considered in their right senses, and are not masters of themselves; therefore should we be lenient with them. For such, as for incorrigible drunkards, a reformatory, refuge, or asylum might well be established.

564

1870.

It is sometimes said of celebrated persons, as a kind of proof of their superiority, that they were never seen to

smile. But do not imagine that, because a man is of the highest intellect, that alone is sufficient to rank him in the highest order of men. By no means; he may be high, but high and narrow, with nothing inside him, like an Irish round tower; or high and slippery, like a greased pole at a fair; or high, and pure, and cold, like a tall iceberg. He is the greatest man, most human, and also most divine, whose sympathies and appreciative powers are of the most extended nature, to whom smiles and laughter are equally natural and honourable, as seriousness, solemnity, and tears.

565

1870.

The correlatives of our creed are : love of God, reverential worship; love of our neighbour, active charity; love of self, work, independence, marriage.

566

1870.

In individual cases we should not presume to speak of the judgment of God; but in great national events, which affect the interests of the world, and which appear to have been out of man's power to foresee or to control, surely we may not unreasonably discern the exercise of God's will and power.

567

1870.

Every profession requires a regular course of study and practice, and any one who pretends to be an authority in any of them must have gone through such a course of study, be it any of the professions or trades, soldiers or politicians, home or foreign, they are all distinct, and have their obligatory pupilage.

But for what we treat of, no study or practice will avail aught. The sense of right and wrong, of what is true and what is false, what good, what evil, is a natural gift, and we venture to lay claim to it: so do many others. How then? Who shall decide when you differ? Time: it is for time to decide who is right and who wrong. To the future I, for one, most willingly defer, and most cheerfully confide.

568

1871.

The body is the temple of the soul and thus should be regarded as a holy place, for in it burns the Creator's lamp of life. It is only fit that it should be kept clean and sweet and orderly, for it is more truly a temple than any house of stone and wood, built by the hand of man.

569

1871.

The feeling of the rich and educated towards the poor is well expressed in a September number of "Punch," 1870, where a beggar, after having received alms from an old dowager in a fine carriage, with footmen, &c., cries out, "Bless you, my lady, may we meet in heaven!" on which the dowager ejaculates, with a look of horror, "Good gracious! Drive on, Jervis."

570

1871.

The Roman and Greek churches are both eminently suited to the tastes of murderers and robbers. The Greek brigands who murdered Mr. Vyse and his party left all their property to the church, to be presented to various priests, in proportions according to their faith in their power to pray their souls speedily out of purgatory.

As to Italian brigands, they are proverbially most faithful sons of the church, and are of conspicuous piety. Pelone, a most atrocious scoundrel, who was trapped and killed at Naples, in 1870, besides a quantity of relics and images of the Madonna and Saints, had also upon him a religious work, "A Meditation on the Passion of our Saviour;" also statuettes of Joseph, Mary, and Jesus, tied up in a bag, with this writing, "Gesù, Giuseppe, Maria, vi dono il cuore e l'anima mia." *Item*: "Jesus duly consecrated in the form of the Host," which he wore as an amulet, or charm, against steel and bullet. This is one fruit of absolution. An illustration of the truth of the above is to be found in Sismondi's "Literature of Europe," vol. ii. p. 379, in which he describes a play by Calderon, called "The Devotion of the Cross," the hero of which, Eusebio, a brigand and

assassin of the worst description, preserves in the midst of his crimes a devout love and reverence for the emblem of the cross, and when at length he is killed by some soldiers the Deity raises him to life again, that he may confess to a priest, and thus be assured of heaven ; whilst his sister Julia, who is even still more wicked, when she is on the point of being taken and executed for her numerous iniquities, embraces a cross and vows to enter a convent and make atonement by a life of devotion for her sins, when the cross suddenly rises to heaven, carrying Julia safely off with it ! Sismondi justly observes that although Calderon, in this and other pieces of the same class, is evidently animated by a religious feeling, yet he inspires us "only with horror for the faith which he professes."

571

1870.

The evil you have received and the pain you have suffered, especially bodily wounds, may heal in time, and leave only a few hardly discernible scars ; but the evil you have done and the pain you have caused, especially spiritual suffering, such as slander and injustice, will cause you remorse and sorrow for many a long day to come, and maybe, leave their mark upon your soul for ever.

572

1871.

I read book after book and long for truth only, and meet person after person and long for love alone—but I find neither.

573

1871.

What will people not believe, and educated ones, too ? Brothers and Finlayson, with their wild prophecies and claims to revelation, had numerous followers, and members of Parliament amongst them, from 1792 to 1848. Thoms, who declared himself to be Jesus Christ come on earth, was defended to the death by the country people in Kent some thirty years ago ; and Joanna Southcote at sixty years of age, was believed to be with child by the Holy Ghost, by many educated people, in 1814 ; whilst what educated

Papists do believe and can believe makes one stand aghast. That the miracles they credit happened many centuries ago matters not; in "Butler's Lives of the Saints" is a pretty mess of them, which the most educated Papists are still bound to believe, and we suppose *do* !

574

1871.

To be grateful for all the benefits we have received, from no merit on our part, is a natural obligation; but what are we to say?—how are we to describe the feeling which those must experience who, having acted foolishly, unthankfully, viciously, and wickedly, are still forgiven, and still receive nothing but good in return; nothing, in spite of all their folly, wickedness, and madness, but pity, pardon, and love!

What return can we make sufficient for this? Yet there is a return we owe to God. Let each man think what it ought to be.

575

1871.

I have been described sneeringly as "a sceptic," but that is not my nature. Scepticism, however, is not a reproach to any one, it is a duty which we must all learn to practise. No statement made to us should be received as certainly true until we have considered it, and, if means are at hand, have tested it; and assuredly any assertion made or message declared to be sent to us by the command of God himself, requires the most serious consideration before it is believed as true. The credulity or implicit faith which accepts everything as true, without any inquiry, is a vice; and scepticism, as opposed to that, is a virtue. It is better to believe too little than too much, you are then more likely to be near the truth. The credulity of the early ages of Christianity has become a curse to thousands in the present age, and thus are the sins of the fathers visited on the children. It is this old standing credulity which is now superstition, and is at this time one of the most powerful and vexatious hindrances to progress throughout the world. Ignorance and credulity are twin sisters, and go hand in hand.

576

1871.

The true measure of a man is not his position in society, the extent of his possessions, nor the weight of his purse; not his success in life, nor the height to which he has risen in his profession. No! nor his natural ability in any art or branch of study; not his erudition, nor the greatness of his intellect; by none of these is a man's nature to be measured; but by the breadth of his sympathies, the depth of his feelings, and the height of his aspirations.

577

1871.

The science of political economy is called by Professor Cairnes "the science of wealth," and justly so. It is this science, and the investigation of the laws which regulate it, that we most earnestly advocate; regarding pauperism as an unmitigated evil, and an abnormal state of being. Pauperism is an ulcer in the body social, which requires proper treatment, and by proper treatment can be, if not effectually eradicated, at least greatly diminished in its evil results. But for this we require men who have made the subject their special study, and who are guided by reason, not sentiment.

578

1871.

Although we are ardent apostles of love and peace, yet is it our bounden duty to wage uncompromising war with blasphemy, idolatry, and superstition, throughout the whole world; but most especially to war against the blasphemous, idolatrous, and superstitious Church of Rome; which has corrupted and perverted pure religion everywhere. All who are touched by it are tainted, and all who embrace it are lost. That Church of the Devil, of anti-Christ, which is the very opposite in spirit and in character to the pure, simple; loving, humble spirit of Jesus; who, however, in this respect has set us an example, for no one could be more violent against the superstitious Church of his day; nor could anyone more fiercely attack the priests, and all their silly, puerile, and hypocritical

ceremonies, mumblings, and show. Until Europe has got rid of this incubus of a slave Church, a God-eating, cannibal Church, this old woman's Church, this Church of lusty eunuchs, and intriguing hypocrites, this Church of knaves and fools,—she cannot but fare badly, nothing will go well with her; for in every possible way, openly, or insidiously, and in secret, will the path of progress, which is the path of free thought and pure religion, be obstructed. There is no middle course betwixt humanity and the priests of Rome, there can be no treaty or truce. If Europe means to advance securely and in peace, she must firmly and at once deprive the Church of Rome of every shred of power, and above all forbid by law the employment of any priest in the education of the young; except in such cases, private families for instance, as the State cannot interfere with.

579

1871.

Professor Huxley writes, in the "Pall Mall Gazette," November 1st, 1870, that he would have children taught how that it is right to do good, to behave well, to sacrifice oneself for others, to love others, &c., and, moreover, that to do so is beautiful and lovable. But we tell you much more than this; we tell you that your happiness and welfare in this world depend on your being and doing good; and that your conduct here will materially affect your life hereafter. There are moral laws, immutable, universal, eternal, as certainly as there are physical laws; and if you will not conform to them, you will assuredly suffer; if you break them wilfully, you will assuredly be punished; and these laws being abstract, that is, not dependent on any visible and tangible condition of life, apply, not only to our existence on earth, but to all intelligent life throughout the universe.

Thus, your happiness in this world, and your salvation in the next, are intimately bound up with the performance of these duties, which you may call moral or religious, as you please; but which, by whatever name you call them, are not merely desirable, and wise, and lovable, as the Professor declares, but are essential to each individual's

happiness and welfare here and hereafter ; and are necessary for the well-being of the whole world.

580

1871.

Humility, gratitude, and reverential love, are three qualities absolutely essential to a religious spirit.

Humility in recognising our own littleness in comparison with universal life.

Gratitude, in acknowledging the gifts we have received.

Reverential love towards the Creator and Preserver of us all, of the earth, and of the whole universe.

581

1871.

The asceticism and mysticism of the Christians is truly but a weak reproduction, both in quantity and quality, of the same supposed virtues and acquirements among the Brahmins.

Professor Wilson, in "The Religious Sects of the Hindûs, (*Asiatic Researches*," vol xvii.), tells us that one of the most eminent of these ascetics is he who is "solely occupied with the investigation of Bramh, or spirit, and who is equally indifferent to pleasure or pain, insensible of heat or cold, and incapable of satiety or want." Most of these ascetics go naked, never indicate any natural want, and never beg ; they run no risk of starvation, however, as they are sure of being well entertained by credulous natives, especially by the women ; he adds, that these ascetics are comparatively inoffensive, but another sect, the "Aghoris," seek occasion for display, and demand alms as the reward of their merit. In proof of their indifference to worldly delights, they will eat ordure and carrion, they smear over their bodies with excrement, gash themselves, and were generally so disgusting, that they have been put down by law. We have all heard of the Fakir's self-inflicted tortures : some keep both arms erect until they remain so naturally ; some double up their hands till the nails grow quite through the flesh ; others hook themselves by the flesh to a swing, on which they hang and are whirled round shrieking ; most of them go naked and live upon alms. These are some of the holy

men of India, of whom the ascetics and mendicant friars of the Papal Church were but feeble imitations. We have only mentioned a few of the Indian examples, some are more abominable and filthy still, and to prove their triumph over natural desires perform indescribable acts.

The poor ignorant multitude both in India and Europe, call these creatures holy men. These holy, forsooth? they are impious! Learn also that you must call no man holy, there is no such being: all men are still men, one but a little better than another; if not erring in body, erring in mind, if corporeally ascetic, spiritually proud; there is no man ever lived but had some faults, and good men indeed have often too many; there was never one so bad, but had one redeeming point; there never was a man entirely holy there is only one Being completely so, and to whom the title of "Holy" is alone to be given. If a man had a proper sense of his own imperfections, he would never allow anyone to call him "holy;" and indeed to be so called ought to make him sick with shame.

582

1871.

Here, indeed, on this earth, we labour and strive, but as we approach nearer to the perfection of our Maker and to His presence, the labour and contention must needs end, and we shall live in peace and love; working, indeed, but working in harmony for noble ends, with a common aim, and with united hearts.

583

1870.

I am most clear on this point, that no government can by any laws make a nation suddenly good: but a nation must make itself good, the same as an individual.

An orthodox churchman once told me as a good joke, that he saw a tract called "Everyone his own Saviour" price one penny. I fancy it is a truth, not a joke; but as to the price to be paid, that varies, and sometimes untold wealth is still insufficient for the purpose.

No one, I fancy, would be more astounded than Jesus himself, were he to return on earth, at seeing into what a system of ceremonies his pure and simple creed has been

turned, a system in which some of the principal rites of the old idolatrous worship of his own day have been introduced, and are practised with but slight disguise in our own time. Whilst the Papal Church would shock him as being rather Pagan than Christian, he would find the laity, who profess to be his followers, fighting and slaughtering each other in almost every land; murder and robbery perpetrated wholesale; revenge and hate filling the breasts of those who profess the teaching of him who said, "Forgive thy brother though he trespass against thee seventy times seven." "By this shall men know that ye are my disciples; that ye love one another." "He who draweth the sword shall perish by the sword," and so forth. How is this? No one denies it; no one defends it; and yet we think there is a reasonable defence, and the cause is clear. It is that neither the religious, political, or social principles inculcated by Jesus, however excellent in the abstract, are suited to the nature and requirements of man or society.

584

1871.

If you wish to succeed in the world, if you desire fame and money, you must work industriously in whatever occupation you have taken up: you must distinguish yourself; you must lay yourself out to obtain work; you must make yourself agreeable to others; if you have opinions different to those of the world around you, you must keep them to yourself; you must be careful not to hurt their feelings, or oppose their opinions, and especially be tender about religion, and attend church or chapel regularly. If, with all this, you are active, temperate, and persevering, you may be sure of success; if you do not care to do and be all this, it is not probable that you will succeed.

585

1871.

As regards the continuous development of organised life in Nature, its progress is, we imagine, perfectly and wonderfully regular; but the same principle does not seem to apply to spiritual or artistic development in man. Let us take what we know of the history of Art for

example: the development of the Arts does not appear to be continuous and orderly, but irregular and eccentric. Yet we do not assert it to be so, though at first sight such appears to be decidedly the case. If we could search into the history of the past, it is possible, on investigation, we should find that given certain conditions, certain results had been produced.

586

1870.

After reading Milton's prose works, I can never think of him or mention his name without deep feelings of reverence, esteem, and affection: nor without feeling how unworthy I myself am. His virtues and his faults were both intensified by his prejudices or ideas of God and man, derived from the old Jewish writings; I cannot but think, that but for this influence he would have been a magnificently complete man: though in some respects less remarkable.

587

1870.

When I read Buckle, Lecky, *et id omne genus*. What Milton said of Salmasius, in his "Second Defence of the People of England," occurs forcibly to me: "Men in general entertained the highest opinion of his condition, his works being crammed with quotations from the most illustrious authors. Nothing is so apt as this to excite the astonishment of the literary vulgar."

588

1870.

Of what possible importance to me or to himself is it, that a man should be most religiously orthodox, have a firm faith in his salvation by the merits of Jesus alone, or that he has had the real flesh and blood of God himself inside him, when he has taken the consecrated bread and wine: if, in fine, he believes most sincerely all that the Churches would have him believe, and does most sincerely all that the Churches enjoin him to do. Of what use, I ask, can all this be to him or to me, if in his daily life, in his conduct to others—he is insincere, a backbiter, un-

D

faithful to his word, unjust, a lover of scandal, a light talker, dirty in his habits, a slanderer, not a strict observer of the truth, a living lie, a sham, and a humbug? It renders him not one whit the more agreeable or beneficial a companion for me, nor in the least detracts from the injury he does to others and to himself, and he may be quite sure will by no means open one inch of the gates of heaven to him. No *hocus pocus* process can save him at his departure from this life, from the consequences of his conduct: and indeed of all men, perhaps, the strictly orthodox in faith, who have been insincere, unforgiving, and underhanded in their dealings with their fellow-creatures on earth, are the least suited for that sincerity, love, and perfect truth which go to form the happiness of heaven.

589

1871.

India is the hotbed of fantastic creeds: the product of speculative minds, enervated bodies, a hot climate, and nothing to do. Old Egypt was pork-choppy enough, in all conscience, but India has "supped full of horrors."

590

VENICE, 1869.

The noble palaces, the brave campanile, the rich cathedral, from appearing as substantial buildings, are gradually, as the sun descends, transfused with glorious tints of rosy red into the semblance of a celestial dream. The gilded angel on the uppermost spire blushes in the sunlight, and as it disappears, gradually changes to a silvery hue and looks as t'were alive. But no! she is dead, a dead figure only: dead as St. Mark, as the Doges, as the Republic, as the old Faith, which, like it, still bears the semblance of life after life has fled, never to return.

591

NOVARA, 1869.

At an Italian inn some one is always there to bid you welcome, "Ben' arrivato;" when you leave you are wished a happy journey, "Buon' viaggio;" when you come down stairs to breakfast, "Ben' alzato;" when you sit down to a

meal, "Buon' appetito," and when you set out for a walk, "Buon' passeggio." So that every act of your life is rendered pleasant by the kindly wishes of your fellow-creatures, and I am sure, in many cases, kindly meant, though even at an inn. Might not we English be a little less surly and a little more happy in following the example of these good country people?

592

1869.

In the Paris Fine Art Exhibition, 1869, was a large oil painting of a young woman perfectly nude, described in the catalogue as a "Portrait of Miss So and So." This was a *trait pour trait* with a vengeance; nothing artificial about *her*, at any rate. The shameless love of nudity among the modern French is quite different to the more artistic love of the beautiful among the ancient Greeks, and even among the great Italian painters of the sixteenth century: *these* are pure in thought, *that* all lewd and immodest.

593

1870.

The heart should lead, the reason guide; it is not the place of reason to lead; in fact, it is out of its power. Feeling or sympathy it is which unites all mankind. Reason is a light, clear and bright, to guide us on our way, but its light is cold and devoid of that heat which alone has the power to warm and vivify us.

594

1870.

There are three kinds of religion:—

1. The spiritual, or transcendental.
2. The intellectual, or reasonable and logical.
3. The sensual, or sensuous and sentimental.

The best Jewish and Persian religion was spiritual (Monotheism).

The Egyptian and Indian, intellectual (Pantheism).

The Pagan—Greek and Rome, sensual (Nature Myths).

After these, and more or less mixed up with old systems

of philosophy and morals, comes Christianity, partly transcendental and partly sentimental, with little or no intellect or logical reasoning.

Mahometanism, spiritual and moral.

Confucianism, pure morality, nothing spiritual.

The Universal Church combines the best parts of all these.

595

1870.

The Roman Catholics are never comfortable unless they take continual doses of their deity—spirit pills which elevate them till next time.

596

1870.

Full of aspirations and longings which can never be satisfied—of love and tenderness for which I found no outlet, or when I sought such met only bitter disappointment; with passions which mastered me, and tendencies which made me shudder, I should have become desperate and have been utterly lost, had I not had a firm faith in the goodness of my Maker, both now in this present and for all future time; and also, thanks to a nature which led me to take an interest in all around me, and to sympathise with and take a pleasure in the common incidents of daily life occurring to myself and to those about me.

597

1870.

What is a scholar? I asked an old man at Ravensglass if he could tell me what day of the week it was. "No," he replied, "I never was a scholar!"

After all, knowledge is comparative.

598

1870.

We are as tender to all forms of animated life as the most severely orthodox Brahmin, but from quite another motive; not from any idea that we or ours could by any possibility be engaged therein, but simply because they

are all, in their degree, recipients and exponents of life from our mutual Creator, and we have no right to disturb their happy existence, except for the purpose of putting them to use, with some object necessary to ourselves or for our advance in knowledge.

599

1871.

For insects which are beautiful, and yet neither give us pleasure nor hurt us, such as many beetles, we have no particular feeling one way or the other: for those which are beautiful in themselves and please us by their graceful movements, such as butterflies, we have admiration and receive pleasure from them; but from those which are offensive in themselves, such as fleas, or in addition to that give out a stench, and inconvenience or wound us, we have a positive dislike and horror, and kill them without compunction. Nor is there anything against our principles in destroying noxious creatures of any kind; and, indeed, in proportion to their tendency and power to injure or to destroy man, it becomes our duty to kill them; although, even then, it is perhaps better not to seek them out too much, as, in the economy of Nature they doubtless perform some service.

600

1869.

Man's nature is composed principally of two parts, his intellectual or moral nature, or, as they are familiarly called, "qualities of head and heart." But besides these, above and beneath them, so to speak, are the guiding spirit and the physical constitution, the inner spirit, or soul, which seldom is seen or known even to the person himself, and the bodily appearance which is not only seen and well known by the person himself, but by all the world besides, and by which the world is apt to judge him, though often with very varying judgment. Now, it is this judgment from externals (in which we include, not only the person and look, but the manners and ordinary actions) which we deprecate and hold to be unjustifiable, and yet it is from such externals that we almost necessarily

form our first opinion of everyone. We can, indeed, receive our impression and form a consequent opinion in no other way, as a general rule; and it is on this very account that we are as often wrong as right in our judgments regarding people.

601

1869.

This is an age when many men ape being womanly, and many women ape being manly, to the disgust of all right-feeling people.

602

1869.

Mankind have been described, or classified, as producers and consumers, but *all* are producers *and* consumers, though not equally so; the difference being that some produce more than they consume, and others consume more than they produce; the proper balance of the two bodies in a State, is a sign of health; when one or the other is in excess, of disease.

603

1869.

TO DESPOTS AND PRIESTS.

You cannot kill thought; you cannot stifle it, nor trample it out, nor burn it, nor drown it, nor enchain it; it is irrepressible, unconfineable, and full of vitality; it is electrical in its nature, moving silently and noiselessly, but surely, from place to place, and, by some occult means, affects many minds in widely distant lands at the same moment; it is ubiquitous and invisible, and defies detection. It is destined to be the lord and master of all; to overcome kings, priests, aristocracies, armies, evils of every kind and class, and, finally, to govern the whole world.

604

1869.

In a worldly sense, health, wealth, and love are the greatest blessings of life; youth, good looks, and pleasant manners, are three other great blessings. I have none of these, and yet am not at all unhappy?

605

1869.

Religion can no longer be regarded as a thing apart :—supernatural, and relating only to the salvation of souls from a presumed future of endless torture ; but religion is now for us, and will, in time, be for all the world also, intimately and inseparably bound up with the political, social, legal, and moral systems, recognised as the most suitable for man's welfare, and the most calculated to advance the interests of mankind at large in this world, and their promised happiness hereafter. Such a religion is that of the Universal Church.

606

1869.

What can be thought of a man's spiritual state, who is proud of a cane with a gold knob to it and a long tassel ; or is anxious about the fit of his gloves, and is gratified by the lustre of his boots ? Yet this happens to most people in their youth ; it is a state of infancy we must all go through, and being natural to human beings, it is not a subject for serious censure when people are young ; but after middle age, to care much for such things, is the sign of a frivolous and foolish nature.

607

1869.

Whatever you don't do that other people do, and whatever you do that other people don't do, will be imputed, most probably, to a bad cause. If you are fond of solitude and live alone, there is a woman in the case, says society, or you drink. If you are careless of dress and show, you are not a respectable person. If you are fond of society and its pleasures, you are a worldling, say the Puritans. If you don't go to church, on Sunday at least, you are irreligious, say the orthodox ; if you do, you are a humbug, say freethinkers. If you live under your means, in cheap lodgings, from whatever motive ; you do it, say your well-to-do-friends, because you are broken in fortune somehow, probably by play ; but, according to the poor around you, because you are mean or a miser, since it is well-known

that you are very rich. If you travel about much, it is a sign that you have an uneasy conscience, say the home-stayers; if you remain in one place, people who have seen the world, regard you as a very inferior kind of person. It is the old story of the man and his donkey, you cannot please everybody, do what you will; but do your best in all things conscientiously, and flip your fingers at fortune and at the world. A full draught of content at home is worth all the finest wines in the world at another man's table.

608

1869.

People who have loads of time, naturally find it hang heavy on their hands.

609

1869.

"Are you going to church?" I asked of little Lizzie, at Bude, who had lately cut her hand very badly; "No," she said, "What's the use of going to church when I can't put on my new gloves!" All people are not so frank as this.

610

1871.

The theological systems of the antique world were grandly sensuous and imaginative: their creed was easily understood, and capable of appreciation by the commonest people. A supreme deity, and a number of gods and goddesses, good and bad; genii; spirits and fays of all kinds, benevolent and malevolent, acting continually on and with mankind, so that the visible and invisible world were in close connection and sympathy with each other: and sometimes the gods became men, sometimes the men heroes and demigods, perhaps gods also; and although this seems wrong and very foolish to us at the present day, it was quite natural, and a very simple matter with ignorant, credulous, simple-minded people. Gradually this creed lost favour in Europe, and was supplanted by another creed, the most inconceivably strange and unreasonable that ever entered into the mind of man, viz.,

a Creator, who made a world full of people, of whom He is regarded as the Father; and, at a certain period, His son—another God or the same, it is not clear which—is born of a woman, appears on earth, lives like any other man, and then is killed by his own Father's children, or his children—for the confusion of ideas on this point is complete: he returns to his throne in heaven, and will some day return upon earth, to pick out and take to heaven those whom he has selected, and to judge the whole world; and those who do not believe this firmly and implicitly will after this life be confined in hell and undergo horrible tortures to all eternity. Certes, this is the strangest creed we ever heard of, and not very creditable to those who profess it in the nineteenth century.

611

1870.

There are three stages of religious development, viz., of the senses, the imagination, the reason, forming the sensual, the supernatural, the scientific; and representing the youth, the manhood, the middle age of the world.

The Universal Church combines all three, and in the world, large bodies of human beings will be in one state or the other, probably to all time. The Church appeals to the reason, in its doctrine; to the imagination, in its faith; and to the senses, in its services. In these music will be predominant.

612

1870.

I have a belief, and you have a belief: the difference between us being, that whilst I regard you with a certain feeling of wonder, and some contempt on that one point, I do yet love and esteem you in other respects; but you are filled with a holy (?) fury at me and my belief, and persecute and malign me in every way you can, and, if you had the power, would probably slay me, as your forefathers slew those who differed from them in the "good old times" (!) To be unsound in the faith is, with you, to be unsound in all things. I cannot be really happy, nor do well here on earth, and I am to be damned to all eternity

hereafter, into the bargain. You assert, that if men *think* so-and-so they will go to heaven; we, if they *do* so-and-so they will go to heaven. You, if men think otherwise than you think, they will go to hell; we, if men think otherwise than we think, they will not. Now, which is the most sensible and loveable belief?

613

1870.

Some vices, and their opposite virtues:—

Ambition—Content.	Pride—Humility.
Vanity—Diffidence.	Lust—Purity.
Avarice—Generosity.	Hate—Love.

614

1870.

Cruelty is the most extraordinary and unnatural feeling in the human soul.

Mrs. Wallace, of Ravenglass, told me of a man who she found cruelly worrying her cat, and she took it away; he subsequently, however, got hold of it again, and, having covered it with grease, set it on fire: the poor creature died lingering in agony: that was no man, but a devil. In the old Roman Catholic times, the annual harrying and murder of a cat was one of the regular proceedings of a certain holy-day—I forget which: it is described in Brand's "Popular Antiquities;"—and on Shrove Tuesday, throwing sticks at a cock tied to a stake, till he was killed, was a most popular amusement, and observed as sacred.

I have seen a youth of some thirteen years of age, who had an angel's face, and whose chief amusement was to catch birds in snares, and then watch them with great interest whilst he slowly wrung their necks. As to children—boys, not girls, I never knew a girl do so—spinning cockchafers is most cruel, and should not be permitted. I have seen some poor invalids in the hospital garden at Hastings, out for a glimpse of sunshine on a fine summer's day, chasing the pretty butterflies that fluttered over the green. I have seen some French sailors do the same thing in the public gardens at Venice. Why should these

people interfere with the pretty creatures' short-lived happiness? It is cruel. I have seen a Spanish crowd pursue a poor dog into a river, and kill him with stones as he tried to save himself—he crying out piteously, they savagely delighted. We must not catalogue people's sins, however.

615

1869.

You cannot sin without suffering; if not here, then hereafter; but you may suffer without having sinned; indeed, suffering is a form of discipline, and those who have suffered most, are, if good, most fitted for happiness in heaven. But all suffering arises from imperfection or error, either wilful or ignorant; all wandering from the right path, all shortcoming in completeness is necessarily productive of trouble, uneasiness, pain, and suffering, according to the error or imperfection.

616

1869.

Helps, in his "Companions of my Solitude," describes the various causes, as he considers, of prostitution, but he says nothing about *vanity*, and dislike to *work* on the part of the girls themselves.

Now I speak from knowledge, and I am convinced that a very great, if not the greater number of these women, commence going wrong from a longing for fine dresses and jewellery, from an intense desire to be in the fashion, and to look like real ladies, and for this they are ready to make any sacrifice: others, again, want to live idly, like ladies also, and have a positive dislike to work; many looking on service as degrading, or as beneath them, although they know perfectly well they are not ladies, they yet wish to be mistaken for ladies in the street, theatre, or racecourse, by the spectators, who only see and do not speak to or know them.

Then, again, there are many girls who would rather be a nobleman's, gentleman's, or rich man's *mistress*, with rich living and fine clothing, than a poor working man's wife, with plain dresses and hard fare; they have high flying thoughts, and, rightly or wrongly, deem themselves more

fitted for the society of gentlemen than mechanics. This is very frequently the case, and they are pretty sure to suffer for it in the long run; to be deserted when their first charm is lost, and then they have to get a living as best they can, and often die miserably. Then, again, as to calling prostitution "the sin of great cities," it is only carried on on a larger scale, and in a different manner to what happens in the country.

The country knows it in a coarser, but nearly as common a form, and numbers of those who fill the streets of our large cities commenced their career in the country. Farm-yard morality in many agricultural districts of England is of a very loose character. We cannot but feel that there is too much virtuous indignation expended on these poor creatures. They may talk of "great sins" and the "trail of the serpent" as much as they please, but no society could long exist securely, unless this practice was known; it is the safety-valve of social security as regards family life, as society now is constituted; it is an inevitable fact, and has, so far as family life is concerned, a beneficial result. It is the poor women themselves who suffer the most, and anything which tends to raise and save them is worthy of encouragement. London and Paris may be bad, but the evil of this kind which exists is seen and known; it is a surface eruption—a skin disease; but Rome, where the Holiness of the Pope and the Church cannot allow itself to be contaminated by the presence of a public wanton woman, is rotten to the very core; the worst practices are in vogue, and it is truly a whitened sepulchre.

In the present badly constituted state of society, in which marriage is not to be thought of, unless backed by money enough to sustain the so-called "position" of people in society, prostitution is a necessary result, and is, in some respects, beneficial. When society is properly organised, it would be an evil and nothing but an evil; but then, of course, in that Utopian state it will not be required, and consequently will not be practised.

in matters spiritual, moral, political, social, personal, and material.

Our present state of civilisation is mainly material : a Bushman, Andaman Islander, or Australian negro on the one side, and a rich European nobleman or a Jewish millionaire on the other, may be regarded as the representatives of the two opposite ends of the pole. Yet the European may be as false, as cruel, as revengeful, and as selfish as the Bushman, in spite of all his material advantages ; and may spiritually, indeed, be inferior to a good-hearted, simple-minded Inuit. Yet the one is outwardly pleasing to us, and the other not so by any means. In material, personal, social, and political civilisation we have made good progress, but we fear that in spiritual and moral civilisation the world could not be well lower than it is.

618

1871.

The four great outgrowths of modern civilisation, and perhaps of all past civilisation, are soldiers, priests, paupers, and prostitutes. These represent four faults, deficiencies, diseases, or vices in the social body. Why do we keep up enormous bodies of armed men, and search eagerly after new methods of slaughtering each other in the most wholesale manner ? Either we mean mischief, or fear it. We do both : it is felt, indeed, that we live in lawless times, and must each of us be prepared to meet evil-doing and violence by armed force. Is this a healthy or endurable state for us to live in ?

As to priests, if every man were what he ought to be, the spiritual father and guide of his own family, he would require no priest. If labour and emigration were properly organised, there would be no paupers but such as natural weakness, sickness, or old age produces, and for whom we should always provide cheerfully. If men were able to marry young, and if the sexes were equal in number and brought more together, prostitution as a business would cease.

The soldiers indicate, according to their number, the loss of human labour and intelligence in a community,

and the probable imminence of danger to a nation in the shape of war.

The number of priests, I mean heaven-ordained or bishop-made priests, not ministers, indicate the amount of ignorance, superstition, and weak-mindedness which exists among a nation.

The paupers indicate the amount of want of work, want of teaching, laziness, and vice ; and the prostitutes indicate the amount of vanity, laziness and want, there is among a people, and the extent to which social immorality or disorganisation prevails.

Although we may never hope to be entirely free from these four evils, we may in time, by judicious action, materially diminish them.

619

1871

It is a subject for curious reflection that none of the present languages of Europe were spoken by people two thousand years ago ; and, we fancy, no languages then spoken by mankind are now in ordinary use. Development, in this case, has produced such differences as to render our talk to each other, if talk we could, quite unintelligible.

620

1871.

I wonder what first induced men to row a boat like the Venetian gondolier ? Here is a most difficult and puzzling style of rowing adopted, without any apparent reason that one can imagine ; indeed, against common sense. Given a boat, and the first and natural idea is to propel it by paddles or oars from each side ; or, if human imagination or scarcity of wood could only supply one oar, to propel the boat by sculling from the stern, a comparatively simple process to what the gondolier practises from his one elaborately-carved thwart at the side of the boat. Can it be the result of a spiritual conformation which prefers tortuous ways to those which are simple and straightforward ?

621

1871.

Unless there is thorough equality before the law, in the

presence of the judge and jury, there can be no real justice in the land. If a lord is to be tried by *his* peers, then a mechanic should only be tried by mechanics. If a poor man is hanged for shooting the seducer of his wife, then is a prince to be hanged for shooting a man in his passion. If Freedom shrieked when Kosciusko fell, then Justice might well cry out aloud when Pièrre Buonaparte was acquitted for shooting Victor Noir.

It were well that the names of people on trial should alone be used, not recognising on such occasions "Prince," "Your Grace," or "Mister ;" simply using on such occasions the full name—for Law, like God, whose deputy it in a measure is, must be no respecter of persons. A man should be tried as a man, and as a man only, and neither judge nor jury have anything to do with his social position, and are, indeed, bound by duty to ignore such altogether. With his position, whether he be a prince or a crossing-sweeper, the law has nothing to do, but merely with his act, and must judge him on that score only, wholly irrespective of his rank in life. Has not one scandalous and unnatural case of criminality been lately shuffled off by the Government because so many people of good position were implicated in it? If so, the Government has made a great mistake; its duty, if cognisant of crime, is to bring it to justice, not to screen it, whatever motive may intervene. High place must not save from disgrace, but, in strict justice, the greater the person, the greater and less excusable is the crime or misdemeanour. Bring crime to light, which it dreads, then punish it or pardon it as you will, but do not hide it and save it from public odium. If you fear to dispense justice because the offenders are powerful or noble in name, it will go badly with you, be assured, and you will feel the avenging power of that Justice which you have neglected or outraged. For the poor, ignorant, criminal-bred offender there may justly be felt pity; for the wealthy, educated, and prosperous, very little, if any; but this is not at present, it would seem, the feeling of the magistrates, as, for example, August 17, 1870, we read that "Stephen Holden, a carter, was sentenced to *two months' imprisonment with hard labour* for playing at pitch and toss!" this by the magistrates of Bromley, at

Petty Sessions. Read the law reports regularly, and cases of similar injustice will be found to occur continually; these are truly "the short and simple annals of the poor," which require little comment.

622

1871.

Roman Catholics are very fond of maundering about Rome as "the eternal city;" but it should be borne in mind that there was no such place about 2,700 years ago; and that there are many cities still existing in Europe, Africa, and Asia, which flourished before Rome was founded, Volterra, Perugia, Athens, Syracuse, Jerusalem, &c.

623

1871.

Who does not feel his spirit swell, his heart rejoice, his feelings of pride and love and reverence rise high, when he hears the national anthem of "God save the Queen?" Certainly no other touches us like this, not even "Rule Britannia," and this is because the sovereign typifies for us the entire nation, the welfare and grandeur of the whole empire. The sovereign is a rallying point, a war cry, a banner, a visible embodiment of the power of the people; the sovereign may move from place to place, far outside his own dominions, carry the real power of the people still with him, and is indeed unconquerable. Statesmen commit a great error who do not take account of *sentiment* in a nation—a nation is as much ruled by sentiment as an individual; nay, oftentimes more. I would keep, therefore, the sovereign for the sentiment of the incarnation of the national power; but I would have the government popular in principle, to satisfy the reasoning powers and intelligence of the people.

624

1870.

A pure republic, *i.e.*, a house or houses of deputies of the people, with a President for a period, or for life, is my ideal form of government in a properly educated, healthy State; but considering the ignorance, fickleness, and folly

of human beings in the present stage of the world's progress, we propose, as a compromise, constitutional monarchy, which, though a contradiction in terms, and in point of fact, nonsense, yet is practically, perhaps, the best form of government we can have.

625

1870.

As regards the fundamental principles of all religion I am not going to argue with you, nor will seek to demonstrate their reasonableness. If you *will* not to believe, all the reasonable proof in the world, neither truthful facts, nor the most impassioned eloquence, will have power to convince you. I know from experience that the unbelieving spirit is quite inaccessible to reason on this subject, especially if his intellect (so-called) is great, for his pride in that prevents his acceptance of all those undemonstrable principles which can be known and held to be actual truths from the heart alone, *i.e.*, from innate spiritual perception.

To the intellectually great I do not address myself, but I do speak up for and uphold these great principles to the world in general, the great mass of mankind, and beg, pray, and exhort—nay, command—they to accept and to practise pure religion, as expounded by the Universal Church, for their own personal welfare, and for the well-being of their descendants to all time.

626

1870.

Truthfulness, cheerfulness, tenderness, cleanliness, and tidiness, are five qualities equally valuable and pleasant in man and woman.

627

1870.

"*Inward sanctity*," says John Milton. Ay, this it is ye have to see to, and not to vain outward shows and childish ceremonies. The temple of the Lord is your own body; the ark which contains His Holy Presence your own soul, if ye will to let Him enter and dwell therein. This is the sacred place, which you should spend your life in endeavour-

E

ing to ennoble, to render clean, and pure, and beautiful, and to make a worthy residence of a Divine guest.

Away with your silly rites and ceremonies, genuflexions, and candles, and fancy dresses; away with a priesthood which comes between you and your Maker, and swindles you out of your soul. Trust to yourselves; look to yourselves; reform yourselves; repent, and become regenerate; "Cease to do evil: learn to do well; then, though your sins were scarlet, they shall be white as snow." Have faith in God, your Maker, Sustainer, and Saviour, and ye shall surely live; all else is vanity, and a lie.

628

1870.

Asceticism is no virtue, nor has it aught holy about it. To enjoy innocently the life God has given us is a duty, and the best thanks we can render to him for so great a gift.

I am a man; with all the passions, feelings, affections, and appetites of a man. I glory in it, and give God thanks who has liberally endowed me with a nature to enjoy, to love, and even to suffer; I am grateful for all.

629

1870.

The faith and doctrine of the Universal Church contains—the unity of God; the immortality of the soul; personal responsibility; final happiness of the good and final punishment of the wicked; duties to the Creator, duties to our fellow-creatures, duties to ourselves; law and justice one; the supremacy of the people; the dignity of labour; the infamy of idleness; no class privileges; representative government; aggressive war a crime; international tribunals and public social institutions. The scheme of our Church is religious, political, moral, and social.

630

1870.

If David was a man after God's own heart, he is, nevertheless, not at all after mine; but Oberlin, Howard, Bernard Gilpin, Felix Neff, John Milton, Martin Luther, Gustavus Adolphus, Nelson, Washington—these, and such as these

are truly men after my own heart, whom I admire, revere and love.

631

1870.

The Jews, incited by intense self-conceit, proclaimed themselves the chosen, special, and favoured people of God, like the French, those modern Jews, who rave about the "sacred soil" of France, and speak of their nation as "the right hand of God!"

632

1870.

The Pantheist's hymn, by a philosophic negro:
 "Supposing I was you, and supposing you was me,
 And supposing we was somebody else, I wonder who
 we'd be?"

633

1870.

I respect people who have fine intellects, but I love people who have kindly hearts; and it is to be remarked that, generally, people are not so much hurt if you call them stupid, and even are ready to admit that they have not much of a head, a poor brain, and so on; but no one will ever allow that he has a bad heart. I believe the greatest criminal even will hardly allow *that*.

634

1870.

What the Church has to contend against is superstition, in which all the present forms of Christianity are included; and Materialism, which embraces all forms of Rationalism.

635

1870.

Ignorance is inexcusable now, when one can obtain all that the most learned and scientific people can tell him for some £10 or £12 in a Cyclopædia.

636

1870.

The greatest civiliser of the world is intercourse. He

who builds a bridge across a torrent, or makes a road between towns where none existed, has done more good to mankind, and has helped them forward more than all the musicians and novel writers in the world. Nay, these last are oftentimes a positive evil to society, and such poets as those who abound at this day, and who address themselves to the passions and sentimentality of women especially, are a most pernicious crew.

637

1870.

You profess to believe in our immortality: well, if we *are* immortal, what is this life? Why, less than a moment as compared with centuries—less than a drop of water in the ocean. Do you believe what you profess? We can never credit it, for your whole conduct in life is opposed to the principles which such a belief would involve and lead you to put in practice. You live for this life only, and appear utterly careless of what may be in store for you after its conclusion.

638

1870.

The greater number of well-to-do people who have been fed, clothed, and educated by their parents, for about the first twenty years of their life, may put down the expense, on an average, at £50 a-year, or £1,000; and we hold that £5 per cent. interest on that sum is due to parents subsequently, if required, as only a fitting return in their old age, if the son or daughter has the means. *You* say "No! I have other and nearer duties: my wife and family to keep and provide for." This may affect, but does not do away with your duty as a son. But you may say, "My parents brought me into the world for their own pleasure, and fed, clothed, and educated me in the best way they could, as a simple matter of duty." But this argument applies equally to our Creator, who "made us, and not we ourselves;" yet, on that account, do we deny our duty to Him, or refuse Him our allegiance? Parental duties are recognised among all nations, and so are filial duties; and the most obvious of these seems to us to be that children

should help to support their parents, if sick and poor, in their old age.

639

1870.

It seems to me to be very evident that the intermixture of various races is clearly an object in the Divine economy and governance of the world. The whole history of the world is the history of the most civilised and highly-gifted races being broken up and dispersed among less civilised and gifted races—life being re-commenced with a fresh admixture of blood; and this appears generally not to be done intentionally by the higher civilised people, but to be forced upon them by others less civilised but more vigorous than themselves. The Egyptian, Babylonian, Assyrian, Persian, Phœnician, Jewish, Greek, and Roman races, were all in turn scattered, and re-compounded with the so-called barbarians. In modern times the most obstinately-exclusive nations, the Chinese and Japanese, have not only been forced against their will to move abroad, but latterly have done so of their own accord in search of labour and profit. Russia has required no *force majeure* to make her spread widely towards the East. As to Great Britain, she promises to people the world. The Germans are to be found everywhere; Spain and Portugal have both founded important new states; even Italy has her offshoots; but France, putting Algeria out of the question, sticks resolutely at home, is foolishly proud, vain, and exclusive, and consequently, as she will not mingle her blood voluntarily with that of other people for the good of the world, will be forced to do so by wars and internal revolutions, which drive some of her best men to settle in other countries. The world must be peopled, and French blood is wanted in it. Exclusive, like the Jews of old, so, like the Jews, will the French be scattered far and wide at last.

640

1870.

The Papal Church may get its thousands of converts, its new cathedrals, churches, and monasteries for men or women, in England and America, and believe itself spread-

ing; but the great fact remains that all Papal countries are more or less in trouble, and more or less decaying, whilst the future of the world lies with the Protestant states of Great Britain, America, Germany, Holland, and Scandinavia. As to Russia, she merely serves a temporary purpose, and has no programme to hold out to the world that might induce it to follow her; but *we* have all one purpose—liberty: civil, political, and religious. The future of the world is in *our* hands, and, under God's guidance, will be moulded by us.

The nations which bend the knee to Mary will never prosper, and *may* be destroyed.

641

1870.

We have said, in "Broadcast," that Christianity is "doomed;" we do not mean by that, all the principles of Jesus, and certainly not his moral teaching, nor that of Paul; but Christianity as a dominant religious creed only, and the Churches by which it is at present principally represented in Europe.

642

1870.

Certainly education is necessary for the well-being of all mankind, but the basis of all good and true education must, we insist upon it, be this: The existence of the Creator, and our duty to Him, to our neighbour, and to ourselves; individual responsibility; and, above all, that there is no possible escape from the penalties due to wrongdoing, individually or collectively.

643

1870.

I know a way by which every man may become happy! It is by love of God, and love of his fellow-creatures, love of industry, love of independence, love of cleanliness, love of order. Fulfilling these, I can promise him happiness in himself, and happiness to all around him.

644

1870.

To be actuated by pure and unselfish motives should be

the great aim of us all. That aim, however, is not easily accomplished, though it is in our power, by God's grace.

645

1870.

Men may be classed as thinkers, talkers, and doers. The first are, perhaps, the most important, especially when they can write as well as think; nevertheless, they often have little effect on their own time—they are sowers of the seed only. Of the talkers I have no opinion, though in some countries, such as France and Ireland, they obtain an unfortunate influence. It is the *doers* who reap what the *thinkers* have sown, and who are the actual rulers of the world.

646

1870.

As to love, or its relative frequency between men and women, it is natural for man to love and for woman to be beloved. Be sure, you who are thus unhappy in finding no return for your love, that many of the best and kindest hearts are still doomed to silent suffering, and that many unworthy men are loved, whilst many worthy are not only not loved, but are positively disliked by those they love. *Abbia pazienza!*

647

1870.

What will not women do? They risk their lives, ruin their bodies, and imperil their souls, by thousands, for the sake of a satin dress, a gold watch, and a few trinkets. As to a carriage and champagne, there is nothing for that—in the “cocotte” line—they will not descend to.

They learn accomplishments to catch husbands with, and after that, utterly neglect them. They love fine clothes, show, position in society, to outdo their neighbours, and to be taken for somebody more than they are. They drive, ride, shoot, row, skate, play billiards, keep pet puppies, which they cuddle, and call them more endearing names than wives do their husbands; some affect big dogs, and go about with a large dog-whip to keep the brutes in

order; they try to be as mannish as young men; and, indeed, it is not unfrequently remarked that the young men are bashful in society, whilst the girls are as brazen as old soldiers—perfectly at ease, pert, bold, unblushing, abashed at nothing, and exhibiting an amount of their figure in public which in private they would consider “highly improper.” We do not include all, nor the greater proportion of young women in this category, but there is quite a sufficient number of such as to render some radical reform in their education absolutely necessary.

648

1871.

The first and only true principle which must guide us in the exercise of our powers is, the *use* resulting from them; the next, the *necessity* we find ourselves in of exercising them; and the last and lowest, the pleasure arising from their indulgence.

649

1871.

We call upon you all: there is no nation or people to be excepted—we exhort you all to return to the knowledge and worship of the one only true and holy God, our Creator, Preserver, Sustainer, and Saviour. Obedience and reverence, love and worship of Him can alone save the nations now at this time, and lead them on to a brighter, fairer life in the future. You have drunk in poisons and opiates of all kinds, until the whole world has become drunken, stupefied, and mad. Neither purity, conscience, honour, love of justice, or love of God remain with you; you reel to and fro like drunken men in your misery, throughout the whole world. Corrupted with love of pleasure, reckless with the greed of wealth, sodden with superstition, you shall surely die, unless you return unto the paths of righteousness, of justice, of peace, of purity, and the love and knowledge of your one only Creator and Saviour, away from whom no true health, wealth, or good of any kind is possibly obtainable.

650

1871.

The Universal Church inculcates the spirit and morality

of Jesus, the monotheism of Mahomet, the philanthropy of Buddha, the practical wisdom of Confucius. One of our great doctrines or dogmas is the ancient one, "*Mors janua vitæ.*" Death here is the gate to life hereafter; to the good, a happier life; to the bad, a more painful one.

651

1871.

The three most difficult virtues to attain are—

1. To be treated with injustice and contempt without being angered.
2. To forgive freely those who have so treated you.
3. To bear spiritual and physical suffering with cheerful resignation, and even thankfully.

Or let us put it thus:

To be wronged and not to resent the wrong.

To be injured and not to retaliate, but to forgive.

To suffer and to be content; or

To be despised and not to feel bitterness of heart.

To return good for evil.

To suffer and yet to be cheerful.

652

1871.

Our motto is that of Descartes: "Learn what is true in order to do what is right." That contains the whole duty of man.

653

1871.

To scientific theorists, who propound their systems of life on very partial and necessarily imperfect knowledge, and sometimes, indeed, on actual error, we recommend this central proposition of Descartes, as quoted by Huxley, which is this: "There is a path which leads to truth so surely, that anyone who will follow it must needs reach the goal, whether his capacity be great or small; and there is one guiding rule by which a man may always find this path, and keep himself from straying when he has found it. This golden rule is: give unqualified assent to no propositions but those the truth of which is so clear and

distinct that they cannot be doubted." Will Dr. Darwin's theories stand this test?

654

1870.

Men who seek only, or mainly, after their own aggrandisement in life, and their own interests, are pretty sure to be what is called "successful men," and are usually very agreeable in manner, and what society calls "delightful" people. I have no delight in such, however, and care to see no more of them than is necessary.

655

1870.

We are nearest to God when we disinterestedly love one another; for surely it is one of the great distinctions of our God that he disinterestedly loves us.

656

1870.

Our principles may be fundamentally good, true, and incontrovertible in theory, and yet impracticable for the present; we must not on that account give them up, only keep them in abeyance. Like nourishing food to a man in a fever, we must keep it till he is in a state to take it.

657

1870.

• Jesus is called specially the "Son of God;" although it is to be remarked that he usually spoke of himself as the "Son of Man." But now what are we, if not sons of God? We are directed to look up to Him and to address Him as our Heavenly Father; to call no man "father" on earth, for one is our "Father in Heaven." "It is He who has made us, &c." How then can we be otherwise than His sons, his children? It is indisputable: and being so, the whole business of our lives should be to seek to render ourselves worthy of His Divine and paternal love. Believe us, it is not difficult to do so; it needs only the will and perseverance, for he will raise us up when we fall, and support us as we advance. Take courage. Forward!

658

1870.

The requirements for a religious soul are humility, reverence, and love. The soul must be penetrated with pure love and a sincere desire for the truth. We must be humble, patient, grateful, and reverent, pure, guileless, and sincere, before we can enter Heaven.

659

1870.

Self-conceit causes spiritual blindness ; and the eyes of men so blinded can be opened by humility alone.

660

Written before the War of 1870.

AFTER all our fine theories and profession of refined feelings, great occasions will continue to arise in the lives of nations as well as of individuals, when opposition leads to enmity, and the final contest after going through various grades of talk, resolves itself into one of mere strength and skill in bodily combat. It is then, that no matter who is right or who is wrong, the people most gifted with skill, obstinacy, and endurance, not mere strength or courage, are sure to win the day.

661

1870.

No education is so good as that which is based upon religion : admitted. But we do not understand by religion the instilling into children's minds false ideas of Creation, silly stories and fables about the world, and man, and the devil ; nor descriptions of a God, partial to some of his children, but cruel and revengeful towards others. None of this do we call "religion," but wicked and pernicious superstition. We demand above all things that the tender hearts and nascent intelligence of young people shall be instructed in the feeling of gratitude, reverence, and love, to and for God their Creator, and in that love of good and hatred of evil, which such instruction will necessarily tend to educe.

662

1870.

Certainly, the English are a strange people in many ways. Even in the time of Harold it was recorded that the Anglo-Saxons built low, mean, dwellings, whilst the Normans erected fine and tall ones. The remark holds good to this day; we seem to take little heed of convenience, and little pride in the appearance of our common houses. An ordinary country town, though generally very clean and neat, is curiously insignificant looking; and such an old town as this (Poole) is full of inconceivably diminutive and inconvenient houses, lanes, and courts. On Sunday evening all the population walk up and down the High Street after Church, the girls and boys making a rough uncouth kind of love to each other; the more decorous and respectable people parading also, but demurely and without noticing these country flirtations. This is the custom in all country towns on Sunday evening, the main street being always crowded; and this because there is no proper park or public garden, whilst in despised Spain every little town has its public garden, or "Alameda," tastefully laid out with flowers and fountains, &c., where the townsfolk promenade on holidays. As to France, it has of late years become quite remarkable for the beauty of its public gardens, and the tasteful way in which the squares, or "places," even of ordinary country towns, are ornamented with shrubs, flower beds, and statuary. We should follow even if we cannot lead.

663

1870.

The only piece of my father's handwriting which has been preserved, is this—

"What you see wrong in others correct in yourself."

A good old maxim, which each of us should be careful to put in practice.

664

1870.

When a parish priest, after having had charge of his flock for some thirty years, is offered a small bishopric, or when a pretty big bishop is offered a prettier, bigger,

bishopric, as for example, Winchester instead of Oxford, you may remark that they one and all declare that it cuts them to the heart to give up their old charge; and that they are only induced to make the change by a strong sense of duty; from the prospect of an extended sphere of usefulness; and that they utterly repudiate the idea of being actuated by ambition or love of gain. Now, what would people think of a major in the army, let us say, who, after serving a long time in one regiment, on his promotion to the colonelcy of another, if he were to declare that nothing but a strong sense of duty, and the prospect of an extended sphere of usefulness, induced him to accept it? We fancy that if he did say so, people would think him a great humbug and laugh in his face. Yet, this is what priests do daily, unblushingly, and with pious maunderings about the pain it causes them. Surely to the devout a Goroo can do no wrong.

665

GLASTONBURY ABBEY, a cloudless morning, August 30th, 1870.

There is no gap in material creation, but one vast and ever increasing system of development, filled in and complete in its most minute particulars; and this not only in animal life, in the creatures which inhabit land, air, and water, but in vegetable life also; so that it is difficult to distinguish the point at which animal and vegetable life become separate and distinct: nay, the same principle is to be found even in all inorganic life, in the very stones and woods themselves, if the last can be called inorganic.

Man, however, is distinctly separated from all, and placed superior to all by the Creator's gift of reason, as well as by the possession of a concrete soul; he, by the nature of his constitution belongs both to the material and spiritual world, and forms the link between them. For, just as there is one continuous chain of material existence, so, we may be sure, there is a parallel chain of spiritual existence; and the space between the great and holy Creator and us, the created, is complete and perfect; but our individual place in that continuous chain of spiritual existence cannot be known to us in this world, though, we may be sure that it will depend mainly on our capacity for love and

our capacity for truth, or our love of Love and our love of Truth; and above all on our capacity for appreciating, loving, revering, and aspiring onwards and upwards, to the great Author, Creator, Governor, and Preserver of all life, spiritual and material, throughout the universe; the holy and beneficent Father of us all. But wonderful as the variety and yet minute continuity of life, animate and inanimate, is upon earth; consider what it must be in comparison with the infinite forms of life, animate and inanimate, which must exist in those innumerable worlds that greet our gaze in the sky on a fine night; the mere idea of such illimitable diversity is utterly overwhelming to our little, finite comprehension; and yet, we know not how, we are firmly convinced that we are and must be intimately and for ever connected with all possible forms of existing life throughout the limitless empyrean.

Such a conviction should render us at once most humble and most proud—most humble in the sense of our extreme littleness; most proud in the glorious prospect of our future perfectibility, and in the feeling that God our Creator has deemed us worthy of such good, to which we shall attain if we will only be fellow-workers with Him, our Guide and Sustainer, in the onward march.

666

1870.

No sensible man can believe in Christianity, unless he also believes in the story of the fall of Adam and Eve, through the serpent. No honourable man can hold it, unless he is prepared to admit that the punishment due to himself has been borne by another and innocent person, which justice and common sense both point out as impossible, or, if possible, iniquitous. No humble-minded man can hold it, for he must believe himself to be so good as to be fit for one of God's "elect" over millions of his brethren. No tender-hearted man can hold it, for he must believe in the everlasting torture and damnation of all those who are not of his way of thinking. No truth-loving man can hold it, for it is interwoven with a tissue of silly fables and falsehoods. No admirer of worldly honour and success can

hold it, for it is entirely opposed in doctrine and in spirit to worldly advantages. No wealthy man can hold it, for it denounces riches as the greatest evil in life, and extols the saving virtue of absolute poverty. Thus, no loving, honourable, truth-seeking, humble, tender-hearted, sensible, or practical man can be a sincere Christian at all. If he is sincere, then can he be none of these things—protest and profess he ever so much that he is.

What we require and demand is a religion of good sense as well as of good feeling—a practical and not an impracticable creed—for the promotion of all that is good, and for use in daily life.

667

1870.

Many will say, "What is all this fuss made about love of God and love of self as the fundamental principle on which all human actions are based? What nonsense it all is! What bigotry, fanaticism, narrow-mindedness, prejudice, folly! We have got on without this fundamental principle of religious life till now very well, and don't want it at all. Religious! Why, don't we go to church regularly, pay our *devoirs* duly to the Creator, build and keep up churches and chapels, at great expense, in honour of God; read our Bibles daily, and reverence our clergy? Do we not give liberally to charities of all kinds—soup kitchens, refuges, hospitals, asylums for bad women and vagrant boys, and all kinds of societies—Bible, missionary, and what not? and yet we are to be told, forsooth, that we are not in the right path to Heaven and to eternal happiness!

668

1870.

What constitutes a virgin? How was Mary a virgin? Can a female bear a child, and still be a virgin? An odd sort of virginity, that! But, admitting that she might still, in a demi-semi kind of way, be a virgin under such peculiar circumstances, can she still be regarded as a virgin, or in any way deserve the name, when she was actually married to Joseph, and had a family by him? Clearly not, spite of Pio Nono and his immaculate *dictum*.

669

1870.

Man is a trinity of body, mind, and soul. The body forms his external appearance in this life, by which he is recognised and spoken of by those with whom he mixes ordinarily. This body is purely material, and returns at death to the elements of which it is composed. The mind, or the internal material organisation of man—that which principally fixes his place among his fellow-men—his intelligence and power, which depend mainly, if not altogether, on the nature of his brain and physical constitution—is also evanescent, subject to injury from without and within, and passes away with the dissolution of those organs by means of which it acted. The soul, however, or spirit—which has in itself, independently of any material organisation, the power of Love and the love of Truth—is capable of immortality, and if it is actuated by the pure love of Love and the pure love of Truth, will rise for ever upwards and onwards towards the original source of all love and truth—the Divine Creator; but if actuated by love of Self, or love of the World only, will sink gradually lower and lower in successive stages of degradation, until at last it will perhaps be blotted out of the scheme of life for ever.

670

1871.

An Englishman and an American, discoursing about the Mormons, both agreed that the society could not prosper finally, owing to the "radical taint" of polygamy. But is this a valid reason? I have heard two ardent, professing Christians, one a lawyer the other a man of fortune, both of them married and with families, express their approbation of limited polygamy, and if two out of a thousand men I may have heard on the subject hold this opinion, it would appear that it is held by a great number of Christians; at any rate, I am satisfied that it is practised by many. Indeed, I was surprised to read, in "Realmah," a romance written by Mr. Helps, who is attached to the Court, a romance to be found on any drawing-room table, that Realmah, the hero of the story, has three wives, one a

household drudge; one for his amusement in hours of idleness, and one for the sake of his position in the society of his tribe; the period of the story being laid some 2,000 years ago, which, however, does not alter Mr. Helps' responsibility in treating this trigamic union as natural and agreeable, especially when the propriety or criminality of polygamy is becoming an open subject for discussion. Considered dispassionately, indeed, one might say that where men and women are equal in number, it may be admitted that polygamy is clearly not desirable, or is an evil. Where there are more men than women it is a decided evil, but where there are more women than men, may it not be a good? To this we reply, No; at best, it is only justifiable on the score of policy, and is then only an evil disguised. It not only must tend to lower the character of woman, and the high and reverent estimation in which she ought to be held by every right thinking community, but it may lead also to the most dreadful and tragical domestic results, owing to the ill-defined nature of the relation between young people of different sexes growing up together. Read the life of David, and we think that ought to be sufficient condemnation for polygamy and the ill-regulated passions it encourages and engenders, without further argument.

671

1871.

Notwithstanding the defection from the good cause of a thousand Wilberforces, Mannings, and Butes, such renegades have no effect on our steady march forwards: there are traitors and laggards in all camps, but the issue of the battle will hardly be affected by such. The great fact remains that in the year 1500 all the civilised world was Papist, and that in 1870 the great dominant and progressive states of the civilised world are *anti-Papal*. Great Britain, Germany, and the United States, and others of minor note, although more or less hampered and troubled with a Papal minority, owe all they are to the great Reformation, and are most ungrateful and unjust if they do not recognise that fact and be thankful to it.

Where are the professing Papal States, Austria, France,

F

Italy, Spain, Portugal, Mexico, &c. ? All are in a wretched state, and promise to fall into a still worse state, owing to their inability to rid themselves of the Papal incubus, which opposes by force and intrigue every attempt of the Reformers to educate and improve the people, because they know full well that the success of a Reformation is their death knell; requiring, as it does from all people, education, personal thought, reason, and responsibility. The Papal Church wants to smother all this; and is to mens' souls, in matters spiritual, what a despot is to them in matters political; the result cannot be other than benumbing, deadening, ruinous, destructive; and if the nations wish for safety and advancement they must fly from that great slave church altogether.

The Reformation of the sixteenth century was a good and grand movement, which helped to make us free countries what we are, but we call you on to still higher ground, and, under God's guidance, require you to free your souls entirely from the thralldom of the Church, to liberate and educate yourselves; to be thoughtful and earnest in seeking your own welfare; to be careful and anxious for the welfare of your fellow-creatures, and to learn that you are responsible, individually and collectively, to God our Creator, for your own well-being and for the well-being of the world itself.

672

1871.

WISDOM.

God speaks in softly whispered tones,
 Wisdom to those who wisdom seek.
 And for His best-loved children owns
 The loving, truthful, pure, and meek.

673

1871.

SLEEP AND DEATH.

Each day we live, each night we die,
 Praise God with each day's parting breath;
 And when we sleep to wake on high,
 We praise God still in life past death.

674

1871.

The idea men entertain of their Deity or deities is the best possible test of their spiritual advancement, national and personal: for in their God will always be found the reflex, more or less complete, of their own spirit. If people were not ignoble at heart themselves, they could not possibly have an ignoble idea of God; if not sensual, not a sensuous one, if not passionate and revengeful, they would not ascribe passion and revenge to Him, and so on. We may remark this in all past history, whether of the Egyptians, the Assyrians, Greeks, Romans, Jews, or mediæval Europeans; and thus, as love is the strongest feeling in our hearts, so do we describe our God as infinite and perfect Love itself; and as we hold truth to be the greatest blessing for mankind to obtain, so do we regard Him as Truth itself, and the source of all wisdom.

675

1871.

The three greatest foes to mankind are Ignorance, Prejudice, and Self-conceit.

Ignorance is but darkness, and may be enlightened; Prejudice, obstinate as it is, may in time yield to reason and reflection, but Self-conceit is like the Chinese wall, hard to scale or to batter down, and a most serious barrier to all self-improvement, rendering people as exclusive and self-complacent as the Chinese themselves.

676

1871.

Degenerate sons of noble sires are ye who would stifle or avoid free discussion; the *right* they conquered and for which they died as martyrs, you refuse or decline to exercise, viz., the right, nay the *duty*, of private judgment in religious matters. You start back at shadows, and would close all discussion at once, if your opponent is an avowed sceptic, fearing on one hand a forward movement towards Rationalism or a return to the old Papal superstition on the other, and conscious of your weakness you fear both;

but we, conscious of our strength, and combatting under God's protection, fear neither.

677

1871.

There is nothing more unimportant than opinions and creeds, and nothing more important than principles and rules of life.

678

1871.

We should remember that in speaking of a "Monarch" now-a-days, we are talking of a very different being to the monarch (sole ruler) of ancient times, who was considered, and perhaps was, quite a superior person to the mass of the people, and in some cases was regarded as a God, only to be looked on at a respectful distance, placed on a gorgeous throne, attired in magnificent costume, and surrounded with richly dressed nobles as his menials, and the Priests of the Temple as his servants. It is even so now in many countries in Asia, and people who have audience of the king of Siam are obliged to crawl up to him, grovelling on their bellies, like whipped dogs.

But what is a "Monarch" now, to us in Europe? I have before me two engravings of Queen Victoria and Prince Albert—Victoria, Queen of Great Britain, Ireland, India, and of an empire on which the sun never sets—clad in a plain dress, which might be that of a tradesman's wife, whilst her Royal Consort looks very like a respectable man of the middle class, who is conscious of having on his best Sunday clothes, and is trying to look quite a gentleman! nothing more. Nor is this simplicity of appearance inappropriate; for a constitutional monarch does, in fact, truly represent the people, and may be regarded as simply the President of the Commonwealth for life, and if there are any interests opposed to his own, they are not those of the people, but of the aristocracy.

679

1870.

Cleanliness and neatness are truly "outward and visible signs of an inward and spiritual grace."

J. B. W.

680

NOTES FROM AND ON SOME BOOKS I HAVE READ.

1871.

Extracts from "The Pand-Nâmah ; or, Book of Counsels,"
a Parsee work, ascribed to about A.D. 350 :

"That which is not good for thyself, do not thou do it
towards another man."

"Do not speak of that which thou hast only heard as
if thou wast an eye-witness thereof."

"Be not thou at enmity with thy own soul."

"Do not hurt people."

"Do not contend to gain an uppermost seat in a public
assembly."

"Tell no untruth to anybody."

"As far as possible pain no man by uttering evil words,
and act not towards him in a malicious or hurtful manner."

"As far as possible give alms of thy wealth."

"Be a plain-spoken man."

"Cherish good thoughts."

"Be thou without sin, then shalt thou be without fear."

"Be truthful, then shalt thou be worthy of confidence."

"Be a self-examiner, then shalt thou be holy."

"Do not utter a word with double meaning."

"Bear always thy soul in mind."

"A good man will be happy, but an evil man will suffer
pain and heavy grief."

"Wisdom is the preserver of the soul's happiness, and is
its guardian."

"The most praiseworthy quality of him who makes zealous
endeavours for religion is to acquire knowledge."

"The root of every good work is found by wisdom."

"Again, he who has wisdom, that is itself his riches."

Extracts from "Remarkable Sayings, &c., of Eastern
Nations." Translated from the French of M. Galland.
London, 1695.

"When you have a mind to sin, seek for a place where
God cannot see you."

"Ali said to his sons, 'My children, never despise any
man : look upon your superiors as your fathers, upon your
equals as brethren, and upon your inferiors as children.'"

"In serving the Devil we run to perdition, but in serving God we serve ourselves."

"Life is a dream, out of which death only awakens us."

"The heart of the foolish is in his mouth, and the tongue of the wise is in his heart."

"Envy has no rest."

"When you have an advantage over your enemy, forgive him, to express your acknowledgment to Heaven for that advantage."

"It is an affront to reprehend any one before company."

"Nothing is so like flowers planted on a dunghill as the favours we bestow on ignorant or mean persons."

"True nobility consists in the virtue, not the number, of our ancestors."

"Return good for evil, and you will obtain the victory."

"Patience overcomes all things."

"Moderation may be considered as a tree, the root of which is contentment, and the fruit, rest."

"Though patience is bitter, its fruit is sweet."

"The day we pass without doing some good action must not be numbered among the days of our life, no more than the day in which we learn nothing."

"The best of men is he who does good to men."

"A slave often deserves more esteem than a gentleman."

"It is worse to return evil for evil than to be the aggressor."

"Happy is he who corrects his own faults by the faults of others."

"We can never obtain the possession of all, but by an absolute renunciation of all things." [This is the essence of the Stoic and Christian philosophy common to most Eastern nations, which we only reproduce here as pithily set forth. It is not our creed.]

"Never quarrel with any one: quarrels are beneath a man of honour. None but women and children are allowed to quarrel."

"The remedy of an afflicted heart is to submit to the will of God."

"No man is without faults, but yet endeavour to have none."

"The people's devotion is superstition." [Unfortunately too true, but there is no necessity why it should be so; and

the great object of our Church is to free the people from superstition.]

"It is better to adorn the inside than the outside." [The Alhambra at Granada, so wonderfully rich within is encased with plain brick walls.]

"You that weep when you are born, whilst the gossips are rejoicing and merrymaking, endeavour so to live that you may be able to rejoice and triumph at the time when your friends are lamenting—I mean at the hour of death." [This is given elsewhere (vol. i.), paraphrased by Sir W. Jones.]

"Riches consist in what is sufficient, and not in superfluity."

"Frequent the world: solitude is a kind of madness."

"Lies last for a moment, but the truth will endure for ever."

"The world is like an inn which receives travellers. He that neglects making provision for necessities to carry with him further on, is a madman."

"The fear of God is the greatest of perfections, and vice the greatest of imperfections."

"Chart of Industrial Life," 1869.* A very useful Pamphlet. Speaking of the want of education for the people, the writer concludes thus:

"If similar neglect and misdirection are persisted in, the number of destitute and miserable among us will remain undiminished.

"Parents in some countries expose or kill their children. In others, they passively permit them to grow up ignorant, vicious, and miserable. The latter condemn the former for their cruelty, their barbarity. The retort of the former is frightfully crushing. Let it be our endeavour while we keep free from the guilt of destroying our children, not to deserve their reproaches for suffering them to live."

A Welsh triad justly says:—

"Three things there are which ought ever to be kept open: the ear, the eye, and the understanding."

* Sold by A. Ireland, Manchester. One Penny.

"Three things that see in the dark, are love, genius, and conscience."

J. Richardson, in his "Travels in the Great Desert of Sahara," says :—

"The sentiment of antiquity that 'the life of no man is pleasing to the Gods which is not useful to his fellows,' has been my guiding principle of action." It would be well, we add, were it the guiding principle of every one.

Lecky in his "History of European Morals," cites the following from J. Bentham—"Principles of Morals and Legislation," chapter x.) :—"Pleasure is in itself a good, nay, even setting aside the immunity from pain, the only good. Pain is in itself an evil, and, indeed, without exception the only evil, or else the words "good" and "evil" have no meaning.

From J. S. Mill's "Utilitarianism."—"Happiness is the sole end of human action, and the promotion of it, the test by which to judge all human conduct."

This is the philosophy (!) of voluptuaries; put it in practice, each one for himself or herself, and we should shortly see what a happy world this would be! Duty, and not pleasure nor happiness, is our motto. Duty to God, to our fellow-creatures, to ourselves; the performance of which will often cause pain to ourselves and to others.

Gladstone ("Juventus Mundi," p. 448,) says, that the bond of Homeric Greek society consisted of five strands :

1. Theos.—Broadly described as religion.
2. Themis.—Civil law.
3. Orkos.—Good faith.
4. Zeinos.—Social propriety and enjoyment.
5. Gamos.—Marriage and the family.

Can modern States present us with any better system, or any better example ?

G. F. Angus ("South Australia," illustrated) gives the following touching account of those poor savages, who are stated to be about the lowest in the scale of creation :

"Whilst travelling along the Coorung, our party fell in with an aged and infirm man, accompanied by a girl about ten years old," his limbs were too weak to sustain him, so he could not run away as the rest of his party had done in their terror of the white man, and he was forsaken by all, except this little creature, his grandchild, "who kept close to his side, and appeared to forget her own fears in those for the safety of her grandfather." This poor child "carried a human skull in her hands, it was her mother's skull, and from it she drank her daily draught of water!" These people are about the nearest human approach to the gorilla left in existence, but what young gorilla would act thus? Dr. Darwin in vain tries to level man to the monkey. There is something human and akin to the divine in the lowest and most wretched man which renders him superior to the mere animal. Mr. Angus, in another part of the book, states that the skulls of relatives are usually kept in families to serve as drinking vessels, in sign of affection and remembrance.

J. Morier—"Second Journey through Persia," p. 137.)—"The English Ambassador, visiting the Grand Vizier, found him dictating a letter to the Governor of Mazanderan, announcing the defeat of the Russians. When the writer got to the catastrophe, he asked 'How many killed am I to put down?' The Grand Vizier, with the greatest composure, said 'Write 2,000 killed, 1,000 made prisoners, and that the enemy were 10,000 strong.' Then turning to the Ambassador he said, 'This letter has to travel a great distance, and therefore we add in proportion!'" Is it possible that the same feeling, or one akin to it, led to certain numbers being put down in the ancient Jewish accounts of *their* battles, &c.?

The Duke of Buckingham's Works, vol. ii., London, 1729. ("Dialogue between Mahomet and the Duc de Guise.")—"M., *loq.*, Whoever aims at mankind must not shoot high; fine nets may catch birds but never hold beasts. Mine were coarse and strong, worth a thousand of your school distinctions, which are but slight cobwebs, spun out of ease and idleness."

This equally applies to men like J. H. Newman, Dr. Maurice, Dean Stanley, and all the minor fry of casuists, who may catch a few stray delicate erring creatures, but have no strong nets to catch crowds of rough honest men-with, like Luther.

"Short Collections, or Excerpta for the use of Sceptics." By a Layman. Calkin and Budd, Pall Mall London, 1829.—A very valuable work, which should be reprinted and largely circulated. He quotes Grotius as saying:—

"The true religion that hath been universally professed in all ages and in almost all places, stands erect on these four columns: First, The acknowledgment that there is a God, and that He is but One. Secondly, That nothing of all these things we see is God, but that He is something which is yet more sublime and excellent. Thirdly, That God takes care of human affairs, and that He doth judge the world righteously. Fourthly, That He is the Creator of all things without (outside) Himself."

AXMINSTER CHURCHYARD.

On an old tombstone, in memory of George and John Peream, A.D. 1684:—

"Friends and parents weep no more,
We be not lost, but gone before."

So Luther said to his dying friend: "It is but a journey you are going, and you will get to your destination a little earlier than we who shall follow you shortly."

So on Albert Durer's tombstone is the single word "Emigravit:" he is not dead, that is to say, only gone to another land, emigrated for good.

Lecky's "European Morals."—Cicero said that "Homer attributed human qualities to the gods, and that it would have been better to have imparted divine qualities to men."

This is just what nations and individuals equally do—they reflect their own spirit into their deity, and thus the God of the Jews is intensely Jewish—a huxterer, fickle, proud, jealous, and pitilessly revengeful.

Montesquieu wrote :—"Enlighten the dupes and there will be no more swindlers."

"Gibbon's Decline and Fall," &c.—Describing the state of Rome under the Emperors, observes that "all forms of religion were considered by the people as equally true; by the philosopher as equally false, and by the magistrate as equally useful."

This is likewise the fundamental error of what are called educated and enlightened people and philosophers. They are *not* equally true, equally false, or equally useful; some are a mass of fables, and some are absolutely pernicious in a State, and mankind will have to get rid of them as best it may, or the future welfare of the world will suffer materially.

From an American paper, "Golden Maxims :"—

"I *can't*! never did anything.

"I'll try! has done wonders.

"I *will*! works miracles."

From the reply of an Indian Chief to a Missionary at a Council of the Chiefs of "The Six Nations," in the year 1805.

"Brother,—Listen! You say you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and that if we do not take hold of the religion which you teach, we shall be unhappy hereafter.

"How do we know this to be true?

"We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given it to us; and not only to us, but why did he not give to our forefathers the knowledge of that book, with the means of rightly understanding it? We only know what you tell us about it, and having been so often deceived by the white people, how shall we believe what they say?

"Brother! You say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it?

"Why not all agree, as you can all read the book?

"Brother! We do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us; it teaches us to be thankful for all favours received, to love each other, and to be united; we never quarrel about religion.

"Brother! The Great Spirit made us all; but he has made a great difference between his white and his red children—he has given us different complexions and different customs. To you he has given the arts; to these he has not opened our eyes. Since he has made so great a difference between us in other things, why may He not have given us a different religion? The Great Spirit does right: he knows what is best for his children.

"Brother! We do not want to destroy your religion or to take it from you. We only want to enjoy our own.

"Brother! We are told that you have been preaching to the white people in this place. These people are our neighbours.

"We will wait a little and see what effect your preaching has had upon them. If we find it makes them honest and less disposed to cheat Indians, we will then consider again of what you have said.

"Brother! You have now heard our answer, and this is all we have to say at present. As we are about to part, we will come and take you by the hand; and we hope the Great Spirit will protect you on your journey, and return you safely to your friends."—"Diurnal Readings," p. 306. London, 1815.

681

1871.

God is the perfection of substance, differing from us not only in degree but in kind; he is also the perfection of spiritual life. That divine substance then is as infinitely superior to our corporeal ideas of substance as His spirit is to the human spirit. We are in no sense his co-partners in existence, but are merely his creatures.

J. B. W.

EXTRACTS FROM SOME RELIGIOUS DISCOURSES OF ASIATIC
PHILOSOPHERS.

Wilson ("Religious Sects of the Hindûs.")

In vol. XVII of "Asiatic Researches" we read of Bába Lál, the Fakir, belonging to a "Vaishnava" sect, who held a conversation with the Persian Prince Dara Shekoh, in the year 1649, in which the Prince thus questions the Fakir as to his creed, and receives these answers, a few out of a long list are here selected :—

"Q. What is the passion of a Fakir?—A. Knowledge of God.

"Q. What is wisdom?—A. Devotion of the heart to the heart's Lord.

"Q. What is the power of an Ascetic?—A. Impotence.

"Q. How passes the existence of a Fakir?—A. Without desire, without restraint, without property.

"Q. What are the duties of a Fakir?—A. Poverty and faith.

"Q. Which is the best religion?—A. The creed of the lover differs from other creeds. God is the faith and creed of those who love him; but to do good is best for the followers of every faith, as Hafiz says: 'The object of all religions is alike; all men seek their beloved. All the world is love's dwelling; why talk of a mosque or a church?'

"Q. Should evil be done to evil doers?—A. The Fakir is to do evil to none . . . as Hafiz says: 'The repose of the two worlds depends upon two rules, kindness to friends and gentleness to foes.'

"Q. Is it necessary for a Fakir to withdraw from the world?—A. It is prudent but not necessary; the man in society who fixes his heart on God is a Fakir."

He proceeds to describe how that the human soul is only a drop of the ocean of the divine soul, and freed from the body by death, returns in happiness to its supreme source.

"Q. What are the feelings of a Fakir?—A. They have not been, they are not to be described; as it is said, 'A person asked me what are the sensations of a lover? I replied, when you are a lover you will know!'"

The Sáhds, an Unitarian Hindû sect, profess adoration of one supreme being alone, and by their personal moral character consider themselves entitled to the name of "Sáhds," the Pure or Puritans; they appear to have originated about the year 1658, and, Wilson says, are not numerous.

The following are some of their maxims:—

"Acknowledge but one God . . . to whom alone, therefore, is worship due; not to earth, nor stone, nor metal, nor wood, nor trees, nor any created thing."

"There is but one Lord and the word of the Lord. He who meditates or practises falsehood commits sin, and he who commits sin falls into hell."

Among numerous other precepts are these:—

"Be modest and humble, set not your affections on the world."

"Let the tongue be employed in the praise of God."

"Listen not to evil discourse, nor to tales, nor gossip, nor calumny."

"Never covet anything, either of body or wealth."

"Speak not of caste; hold firm your faith; put not your hope in man; never eat or drink intoxicating things."

"Take no life away, nor offer personal violence, nor give damnable evidence, nor seize anything by force."

"Know before you confide."

Even the Súny-a-bádis called an atheistical, but rather, I suspect, a Pantheistic sect, can give us good advice:—

"Take, during the few days of your life, what the world offers you, enjoy your own share and give some of it to others."

"Give ever after your means. . . . to some give money, to some respect, to some kind words, and to some, delight."

"Do good to all the world, that all the world may speak good of you."

"Praise the name of the liberal when you rise in the morning, and throw dust upon the name of the niggardly."

"Many now are, and many have been, and many will be: the world is never empty, like leaves upon the trees new ones blossom as the old decay."

"Fix not your heart upon a withered leaf, but seek the shade of the green foliage."

Melancholy, sadness, a profound sense of the littleness and transitoriness of human life and its pleasures, characterise most of these Hindû writers, owing to their want of belief in their individual personality, and their final absorption in utter rest. Their Pantheism leads them to the most absurd conclusions, they lose all belief in themselves, thus: "When the body has become dust," says Dáyarám (I think it is), "what is the difference between a jackass and a dead saint?"—This perhaps is a distinction without a difference.

They are not so narrow-minded, however, as many zealous Christians; thus "Hindûs and Mussulmen are of the same nature, two leaves of one tree, these call their teachers "Mullahs," those term them "Pundits"—Two pitchers of one clay! one performs "Numaz," the other offers "Puja." Where is the difference? I know of none. They are both followers of the doctrine of duality, have the same bone, same flesh, same blood, and same marrow. One cuts off the foreskin, the other puts on a sacrificial thread; ask of them the difference, enquire as to the importance of these distinctions and they will quarrel with you! Dispute not, but know them to be the same; avoid all idle wrangling and strife, and adhere to the truth.

"I fear not to declare the truth."

"I know no difference between a subject and a king."

"I want neither homage nor respect and hold no communion with any but the good. . . . When a man can meet with a preceptor to teach him these truths, he will destroy the errors of a million of brothers. Such a teacher is now in the world and such a teacher is Dáyarám."

This Dáyarám, who was a Rajah of Hatras in the time of Warren Hastings, was a Pantheist, with a pitiful result, as witness these lines:

"Maya and Brahm: all is false, all is error, the globe itself, all the deities (he gives them by name), the individual and the species, the temple and the God, the observance of ceremonial rites, and the muttering of prayers, all is emptiness. Speech, hearing, and discussion are emptiness, and substance itself is no more."

He sees no distinction between virtue and vice; he is

the world and the world is he, and his whole creed may be summed up in those lines of the "Rejected Addresses:"

"Thinking is but an idle waste of thought,
For naught is everything, and everything is naught."

Yet, we must not be too severe on these Hindû thinkers and writers, there are numerous most beautiful and practically useful precepts to be found in them; and we have the testimony of Professor Wilson, than whom no one is better qualified to judge, that "the tendency of many widely different sects is still monotheistical; the germ is native to the soil, it has been kept alive for ages under the most unfavourable circumstances, and now only requires prudent and patient fostering to grow into a stately tree and yield goodly fruit." That the Universal Church may be the means, under God's good guidance, of tending this stately tree, and causing it to bear goodly fruit, is the earnest prayer of the writer of these lines.

We will now proceed to give some further extracts from Hindû and Mahometan writers, which may be of service to all of us. From the Koran we have: (*Mines de l'Orient*.)

"Declare God is Lord of the east and of the west, and leads who He will in the right way."

To this we add: He wills it for us all, without distinction of race or intelligence, and it is our own fault if we do not find the right way.

From the "Elegy on the death of Abou Schodjâa Fâtik," translated from the Arabic, by M. G. de Lagrange. "*Mines de l'Orient*," vol. vi.—"Life is exempt from troubles only to the insensible, or to him who is indifferent to the past and to the future. To that man also who blinds himself to his inevitable destiny, and who, flattering himself with a deceptive hope, abandons himself to immoderate desires." This was written about the year 350 of the Hejira.

"*Mines de l'Orient*," vol. vi.—"Some account of Mulana Jalal-ud-din ben Muhammad," &c. (may the Almighty sanctify his secret state), commonly called "Dalal-ud-din," a Sufi of Balch, speaking of an unbeliever and death, he says:—

"What *we* hear is the sound of the opening of the door, and what *he* hears is the sound of its shutting." Although we hold his doctrines to be wrong—such as that utter poverty is the essence of perfection, and general contempt for the world, and all the pleasures and comforts of civilisation—yet he says many excellent things, as thus to his friends: "I have two bonds of connection with this world, my body and yourselves, and when by the goodness of God I shall become a simple unmixed being, and the world of pure and immaterial existence shall be displayed to my view, that bond which relates to you will still continue to exist."

His dying words to his followers were:—

"These are my last precepts unto you: That ye be pure towards God, both in secret and in public; eat little, sleep little, speak little; flee from sin and wickedness.

"Be persevering in fasting, and constant in steadiness. Abandon all lusts without fail, and bear injustice from all mankind.

"Avoid all intercourse with the ignorant and vulgar, and seek the society of the virtuous and gentle.

"Of a truth, the best of men is he who does good to men; and the finest language is that which convinces and is concise.

"Praise be to God, who is One only."

After prayers were offered up for him, his last words were:—

"Give ear, O my tribe, to him who invokes God; I must of necessity depart."

He died, may God sanctify his soul, at sunset on the 5th of Jema-di-ul-ukhra, A.H. 672.

"*Mines de l'Orient*," vol. vi.—The Kalif, Abou Noama Katary, a warrior-chief, who wrote about the year of the Hejra 78, thus incites his companions to the fight:—

"Death is the end of all things. A devouring sadness and an ignominious old age are the portion of the man who does not expose himself to the dangers of war, and he will die just the same. Life offers no further advantage to a man when he is only regarded as an useless implement, of no further value."

These are the ideas of a mere infidel, and could have little effect compared with the rapturous joy with which the faithful Moslem hails death in the cause of God and the Prophet, with heaven as his reward.

In the "Popular Poetry of Persia," by A. Chodzko, we meet with better sayings by a Turcoman chief and poet, Mehdum Kuly, who thus expresses himself:—

"Think of God; fear God, turn the evil spirit out of your heart. That is what you are to learn."

"Were you to live a hundred years, death comes at last; our dear soul is (but) a guest in our body." Again—

"Prayers without contrition will be of no avail. To trust in riches is vanity; O my friends, your body is a handful of dust; your life is one night's resting place; your body is a cage; your soul is a hawk with its eyes bound. O my friends, he is the man for me who lays his soul in the path of God. . . . Life lasts but five days. Do not go astray from the right path."

From "The Veda," "Footsteps of the Law," Max Müller's "Chips," "Frazer," February, 1868, by Miss T. Cobbe. —"Conquer anger by mildness, evil by good, falsehood by truth. Be not desirous of discovering the faults of others, but zealously guard against your own. Abstain from foolish conversation, and from betraying the secrets of others. Abstain from coveting, from all evil wishes to others, from all unjust suspicion, &c. [All the religion of Buddha is contained in these three precepts.] Purify thy mind [soul?], abstain from vice, practice virtue. To the virtuous all is pure. Before you sleep, wish well to all mankind; if there is one to whom you cannot, resolve on doing that person some kindness."

But perhaps the most remarkable of these Indian reformers is Kabir, as described by Wilson, "Asiatic Researches," vol. xvi. He appears to have been partly Hindû, partly Moslem, in creed, and to have lived in the fifteenth century. He left a disciple named Bhagodas, who compiled, chiefly from Kabir's teaching, the "Vijek," a work of great

authority among the followers of Kabir. Wilson gives numerous extracts, in which, with much that is mystical and silly, much that is good and practical is to be found. We give the following selections from about one thousand of the "Sak'his" of Kabir in the Vijek :—

"What avails it to shave your head and prostrate yourself on the ground, or immerse your body in the stream, whilst you shed blood, you call yourself pure, and boast of virtues you never display? Of what benefit is cleansing your mouth, counting your beads, performing ablutions, and bowing yourselves in temples, when, whilst you mutter your prayers, or journey to Mecca or Medina, deceitfulness is in your heart?"

"The Hindû fasts every eleventh day—the Mussulman during the Ramazan: who formed the remaining months and days that you should venerate but one? If the Creator dwells in tabernacles, whose residence is the Universe? Who has beheld Rama [God] seated among images, or found Him at the shrine to which the pilgrim has turned his steps? The city of Hara is to the east, that of Ali to the west; but explore your own heart, for there are both Rama and Karim."

"There is a mirror of the heart, but the face is not visible in it; then only will the face be reflected there when doubleness of heart shall disappear."

"If you are a true [honest] dealer, open the market of veracity, keep clean your inward man, and repel oppression to a distance."

"He who is double-faced, like a drum, shall be slapped, like a drum, on both cheeks."

"He who has no check upon his tongue has no truth in his heart; keep him not company—he will kill you on the highway."

"Put a check upon the tongue; speak not much."

"Associate with the wise; investigate the words of the teacher."

"Doubt has overcome [overwhelmed] the world. . . . He will refute doubt who has investigated the word."

"Truth, provided there be truth in the heart, is the best of all [things]; there can be no happiness without truth, let man do as he will."

"No act of devotion can equal truth."

"No crime is so heinous as falsehood."

"In the heart where truth abides, there is my abode."

But there runs a strain of mournfulness through all this wisdom, owing to the want of belief in a future individual life. Thus he complains: "Mankind weep as they resign their breath, and the inestimable jewel (life or the soul) is lost." "As a man reviewing his reflection in a mirror, knows that it and the original are but one, so should he know that this element is but that element, and thus the world proceeds!"

"The snake of separation has attached itself to the body, and darted its fangs into the heart."

When he dies he speaks of himself as of "a drop that falls into the ocean, and is absorbed and lost." A warm and tender-hearted man, nevertheless.

"I have wept for mankind, but no one has wept with me; *he* will join with my tears who comprehends the word." Is that word "dissolution?" Metempsychosis and final absorption in the great source of the universe, which, put it in any way you will, is still the dissolution and destruction of our personal consciousness and individual existence, is the creed of both Brahmin and Buddhist, from which they must both free themselves before they can benefit themselves or the world. Asceticism, another evil, is held to be a virtue by both churches alike; thus, in an address to the Supreme Being, the devotee hails him, among other titles, with that of the "Eternal Ascetic!" But surely no name can well be less appropriate to the beneficent and loving Creator, who has so profusely filled the world with blessings, and is the Divine source of all human and spiritual delight.

We cannot but regard the Hindû Mythology, Theogony, and Cosmogony, as a jumble of the wildest Pantheism, Materialism, and speculative folly that the minds of men ever conceived, and out of which it is absolutely necessary they should emerge before they can hope to progress. Such a medley of fanciful dreams about the Creator and creation, mingled with baseless and anti-human notions about man, his destiny and duty, should be sufficient warning to mankind to avoid the consideration of ques-

tions which can never be solved, and mysteries which it is beyond man's power to penetrate, and to be content, with Kabir and his follower, Nanak, to act lovingly towards their fellow-creatures, and, raising their eyes and hearts to God above, to cry out with Nanak—

“Thou art the Lord ! to Thee be praise !

All life is with Thee.

Thou art my parent, I am Thy child.

All happiness is derived from Thy clemency.

No one knows Thy end. Highest Lord among the highest.

Of all that exists Thou art the Regulator, Governor ;

And all that is from Thee obeys Thy will.

Nanak, Thy slave, is a free-will offering unto Thee.”

Even this is hardly in a right spirit, it lacks strength ; what comparison can there be between people who believe that when they die here they die as a person for ever, and those who believe that death here is but the opening of the door to a higher phase of existence, in which our personality is not lost, but only perfected, and made glorious. To *them* death is the end of all things, in fact ; to *us*, only the commencement of a fresh and fairer life. How mournful and piteous must their reflections be, unless, like the old Jewish voluptuary, they are content to “eat, drink, and be merry, for to-morrow we die.” This is the only comparatively happy state they can arrive at, not to think of the transitoriness and hollowness of this life ; if they do, then do they say with Hafiz, who, although generally a sensible man and good Mahometan, sighs out :

“I am standing, O my hearer ! on the brink of the ocean of annihilation !”

“Come, for the house of hope is raised upon a weak foundation ; bring wine, for the foundation of life resteth upon the winds !”

“Why should we rejoice or complain at good or evil, since neither will remain upon the page of existence.”

“Enjoy the spring that you may be happy ; for the roses will blow when you are no more.”

“Seat yourself near the margin of a stream, and see how life glides away ; this intimation how life passes is enough for me.”

Omar Khayyám, a true poet of Persia, who died early in the twelfth century, thus speaks of life :—

“One thing is certain, that life flies;
One thing is certain, and the rest is lies;
The flower that once has blown for ever dies.”

Again—

“There was a door to which I found no key,
There was a veil past which I could not see;
Some little talk awhile of Me and Thee
There seemed—and then no more of Thee and Me.

Again—

“For in and out, above, about, below,
’Tis nothing but a magic shadow show,
Play’d in a box whose candle is the sun,
Round which we phantom figures come and go.
’Tis all a chequer-board of nights and days,
Where destiny with men for pieces plays;
Hither and thither moves, and mates, and slays,
And one by one back in the closet lays.”

Thus sad are Omar’s strains; but we, in place of mournful despondency, are full of energy, activity, and delight whilst performing our appointed and by no means so brief a course on earth, and are elate with hope and faith in the future. Hope, the sweet handmaiden and daughter of Faith, as Pity is of Love. This also forms a portion of our consciousness for ever, and we have also courage, that courage which has no fear of death, for death has no meaning for us; a courage, also, which arises from a sense of duties honestly done. All these are inseparably interwoven in our nature, and combine to make us for ever happy and brave.

Faith bringing hope.

Love—pity.

Duty—courage; ending not with this life; but commencing then to find a wider and higher sphere of action than we had enjoyed heretofore on earth.

683

1871.

The poet Tennyson has sung, and persons are for ever repeating his words:

"'Tis better to have loved and lost,
Than never to have loved at all."

But he has not, nor has anyone, to my knowledge, said that it is better to have loved and to have been disappointed in your love, than not to have loved at all. No good comes of that, I expect: nothing but misery and evil, and what a pity-moving crowd do these poor fellows form! We do not so much commiserate unmarried women, for there is hardly one of them but who might have been married if she had chosen, and most of them have refused good men, perhaps making him and themselves unhappy, from some mere crotchet, or because they didn't think him good enough for them. But thousands of men long to marry, press forward full of hope, offer, and are rejected, and, if young, often become soured, wild, desperate, and are ruined for life. If a man earnestly and truly loves a woman, I do think she might stretch her complaisance a little, and be pitiful; she might perhaps be content at the beginning with allowing herself to be beloved, and in the end, and not a far distant end, might find that she loved in return. Bairns are a great bond of love; and even without them, it is in nature, in a good nature, that love should beget love. I do not say *passion*, but that love which is based on esteem and affection, and which, not so exciting perhaps as fizzing champagne, is more likely to do you good, like a sound wine.

684

1871.

I am so warmly attached to the proprieties of life, that a dirty saint has no charms for me; nor can I think much of that man's "sanctity" who is filthy in his person or his habits. I admire neither Bernard nor Francis, mis-called "saints;" neither of them did the world any good, but, on the contrary, an immense deal of harm. If Francis was not mad he was an arch deceiver; but Bernard, who caused more deaths, was, I believe, the dirtiest of the two. He

did the most harm, perhaps; for the Crusades, with all their evils, were due mainly to him; whilst Francis, perhaps it is, that Europe has most to thank for a large mass of systematic pauperism. Roman Catholicism and filth have always had a great liking for each other; the Church, indeed, sanctifies poverty and dirt. "Cleanliness is next to godliness," says the old proverb, and a proverb contains the concrete wisdom of many ages, stamped with the approval of old Father Time himself. I have a great dislike to people who smell musty and rank—as many do, even among the better classes. Baths and clean clothes should be felt not only to be pleasant to yourself, but as due to others, and, indeed, as part of your religious ceremonies.

685

1871.

"State Contentment," an allegory, by R. Desborough, who I am told is a journeyman watchmaker, about forty years of age. It is very smartly and prettily written, with the purpose of depicting the triumph of Communism. It exhibits, however, a great want of knowledge of our ordinary human nature, and is, in fact, what it ends with—"only a dream." Books like this and Whiting's "Helionde" make me quite unhappy, for, so far as I have ever experienced, heard, or read, of human nature, such visionary ideas are quite inapplicable to us, and can only tend to make anyone who seriously entertains them discontented and miserable. Of this class, more or less, are Harrington's "Oceana," Bacon's "New Atlantis," Plato's "Republic," Moore's "Utopia," and Rabelais' "Abbey of Theleme." All these, however, are somewhat less fanciful, and might perchance become facts if only human nature were different to and better than what it is. But, taking the whole world as it now is, I address myself to the nations for their positive and possible benefit, and with that object in view, do admit that I recommend many concessions that I do not approve of theoretically for their sake; and the fact that the Universal Church is a compromise even in principles, as well as in details, with the existing Churches of the world, is one reason why I have faith in its ultimate success.

686

1871.

The story of the old philosopher and the libertine continually occurs to my mind, "What a fool you must be," said the man of pleasure: "if there is no after life;" and "What a fool you must be if there is," retorted the poor philosopher. If there is no after life I have been foolish indeed, for I have given up everything for this idea, and the consequent line of action or inaction it has led me into. I sometimes sink in doubt, and it is faith alone in my Creator which sustains me on my course.

Luther has well and boldly said, "God did not create man for him to die."

687

1871.

If Socrates, Plato, Seneca, or Epictetus, had commenced each noble maxim with these words, "The Lord said unto me," like the old Jews, the world would probably have listened to them with all attention, respect, and reverence; but speaking only as men like ourselves, the silly world just agrees or disagrees with them as suits its mood. But when Moses, or David, or any of these wily old Jews speak, they usually commence their rhapsodies with, "The Lord said unto me," and the superstitious rabble bend the knee and bow in awful submission immediately; and are prepared to carry out any command, from weaving a certain quantity of fringes for the altar, up to waylaying and murdering any number of their neighbours; to say nothing of several very disgusting commands credited to their Divinity. All these silly, filthy, or wicked sayings imputed to the Deity, you thus, to your own disgrace, how to and would obey; whilst when Confucius speaks to you, but as a mere man, though his precepts are full of practical wisdom, you despise him. Zoroaster tells you the highest, noblest truths, yet you hardly know his name; but these self-inflated, vainglorious, audacious, and mendacious Jews call on you "in the name of the Lord," to swallow with your wide-gaping mouth, the most stupid, impious, and dirty stories, and to receive the most filthy ideas and silly fancies as emanating from the Divinity Him-

self. Let us assure them they are instruments worthy of their God, and so leave them to their books, including the Talmud and Kabala, of which we wish them joy, and let them institute Mr. Deutsch to a professor's chair to expound their mystical holiness and hidden wisdom.

688

1871.

Religion has truly fallen into contempt with a large and increasing mass of educated, intellectual, and broad-minded people, and very justly so; for such as religion is in its present form, as expounded or represented by any existing Church or creed, it is in truth contemptible, and would be ridiculous, were it not unfortunately pernicious to the best interests of mankind and therefore a serious evil of which it will be hard to get rid.

689

1871.

Every town of 5000 inhabitants should have, besides places of public worship, a public library for selected works only, a museum and picture gallery, including engravings and local portraits; a theatre and lecture room; a public hall, for dinners and dances; a gymnasium and baths; a public wash-house and bakery; all raised and kept up by a levy or rate on the population, aided by voluntary contributions.

690

1871.

Rabelais—satirist, reformer, and seer—was a true worshipper of the Soma tree, and part Sufi; he may also be fitly called "*malleus monachorum*," and lays about him lustily on the broad backs of those fellows who made monachy a cloak for polygamy or worse.

691

1871.

There is no greater mistake a man makes than to imagine he can hide from the world his real character; he may in great matters succeed, but little acts and a few

light words, which he thinks unimportant, continually serve to unmask him; thus, a selfish man, talk grandiloquently as he will, cannot conceal his innate selfishness, his want of consideration for others; nor a mean man his meanness; it will peep out in little things he never thinks of. To think of others before yourself, is one of the first duties of life, and is well expressed in a picture I have seen, where a little girl dining with her mother in a public place, says, "Mamma, if I leave that great thick piece of fat, do you think the waiter will feel hurt?" This is the right feeling everyone should have, but a selfish person would never dream of such a thought. If a selfish man is walking in the street, he will not make way for anyone, but presses forward regardless of all around him. If he stands in a narrow passage, he will hold his stick or umbrella under his arm, protruding and blocking up the path at his back; at dinner he wants to have the tit-bits for himself; if in a crowd, sight-seeing, he is quite careless whether he obstructs the view of others, and will shove and push himself into the best place at the cost of those weaker or less selfish than himself, even of women and children. Indeed, his every small act evinces his selfish nature, and one great use of a proper education on this point is that, in ordinary society at least, a person thinks of others as well as himself, and is a gentle-man, which a selfish person can never be, whatever his station in life.

692

1871.

We do not say that whoso draws the sword shall perish by the sword; but we do say, that what is gained by the sword will probably be retaken by the sword. That force is not law, and that nothing can ever be permanently settled by powder and shot, but by considerations of justice, of what is right, only. So far we go with the "Friends."

693

1871.

It is said that "like likes like," but I do not see that like *loves* like. A passionate love seems rather to spring

from opposites ; thus, the timid and weak are apt to adore the bold and strong ; the innocent to love the knowing ; the modest the reckless ; the gentle the hardy ; the chaste the dissolute ; the good the wicked ; and so on.

Jonathan must have been a weak, innocent, meek soul, to cleave to David, the strong, bold, clever, unprincipled adventurer.

694

1871.

As reverence, humility, and gratitude towards God, are necessary for a religious nature ; so sincerity, purity, and love, in ourselves and towards others, are necessary to make that nature humanly perfect.

695

1871.

The distinct character of the female sex from the male is well and strongly marked ; some men, it is true, are womanly, and some women, both mentally and physically, manly by nature ; but this in no way affects the great fact of God's law in nature, one which we are bound to attend to and act in consonance with. The man should still be the bread winner, the money getter, and "magister" of the household ; and woman, the bread divider, food giver, house director, and mistress of the family. Womanly men and manly women are equally unnatural and disgusting. There is plenty of scope, even out of the home life, for women's work, without their taking to occupations which should be repugnant to their natural modesty, and which are more adapted for men. We do not fail to recognise the valuable assistance women may render, and have rendered to mankind ; even intellects of the highest order have been beholden to them. Sir James Hamilton, John Austin, J. Stuart Mill, have all borne testimony to the invaluable aid received by them from their wives ; and the names of women writers who have done good and great service to the community by their writings and lives, are too well known to need enumeration. Finally, we commend to women's consideration "The Chimney Corner," by Mrs. H. B. Stowe.

696

1871.

It is neither desirable, natural, or possible, to dis sever the interests and pleasures of mankind from the bountiful progress of the seasons, which depend on the material orb of this material planetary system, through the infinite wisdom, goodness, and loving guardianship of our most holy and divine Creator. Therefore, do we propose that all the principal epochs of the year should be duly celebrated and solemnised with well regulated joyfulness and grateful delight. The Spring, Midsummer, Harvest, and Winter festivals, or the seasons of sowing, growing, reaping, and enjoying being observed by every nation as is most suitable to their appropriate time.

A religious service should take the first place in each case; not permitting mirth and joy to degenerate into licence or impropriety. In all, music of the best description should form an important feature.

Let all the festivals be celebrated during the day time; such festivals should be kept within proper limits, to celebrate primarily the changes of the seasons, or great epochs in the national history. They are to be kept not only as holidays, but holy days. No so-called saint's days are on any account to be celebrated; the Church does not recognise any such. In all our joyful ceremonies let us remember the poet Herrick's admonition in his "Hesperides:"

"Full mirth wait on you, and such mirth as shall
Cherish the cheek, but make none blush at all."

697

1871.

Altered from a posy on an old ring :—
Whilst breath is left I still will sing
My love is like this golden ring—
Pure and endless—like this ring.

698

1871.

In disgrace and disguise, and as a servant waiting upon you; in obscurity and poverty, neglected, despised, and

rejected amongst men and women, my brothers and sisters, who I love dearly; slandered and vilified by you, I still live on, sad and longing indeed, but with the one hope that I may still be of service to you, and that when I am gone, future ages may learn to love me and give some blessings on my name.

699

1871.

There is this consolation for those who have loved and have lost their love, that as we have been told "whom God has joined let no man put asunder," then, certes, whom God has joined in holy love, He will not part asunder for ever: and those who have truly loved on earth, though parted here for a time, shall meet again, never more to part, in heaven.

700

1871.

The whole history of the Mythology and religions of the past is that of the alternations of light and darkness, of heat and cold, of night and day, of the seasons, and of the phenomena of the visible world. To us, all this has no meaning: light and darkness, day and night, heat and cold, sun, moon, earth, and all visible phenomena, are to us only expressions of the one Supreme Source of all light, warmth, and life, whom we adore; the great, holy, and beneficent Creator and Sustainer of the entire universe.

701

1871.

There is an animal passion, a sensuous passion, and a spiritual passion. By passion, we understand only an ill-regulated, excessive love, the which can only lead to disappointment and misery. David may be cited as an example, in his worst character, of animal love; Solomon of sensuous love; Aveyron of spiritual love. There is also an intellectual passion, but it is most uncommon. Spiritual passion comes next in order, sensuous passion next, and animal passion is the most common. When spiritual and animal passion are combined, then ensue the most tragic

results. Theresa of Spain combined all three—spiritual, sensuous, and animal passion, and the result—to me, at least—is sickening.

702

1871.

No jargon is to me more repelling than the jargon of science; intellectual priggism is nauseating, it sounds so grand and is so little. With a good memory any fool may appear to be a wise man, but it takes a wise man to make a good fool.

703

1871.

The excellence of a poet depends upon—

1. Nobility of aspiration.
2. Beauty of sentiment.
3. „ of metaphor.
4. „ of diction (phrase).
5. „ of metre.
6. „ of words.

The three first are the most important, and can be retained in a translation; the three last are almost sure to suffer in translation, and to lose much of their beauty.

704

1871.

How beautiful and graceful are most women's heads, and how ugly and awkward their feet; in boots, at least, and especially in badly-made ones!

705

1871.

The dualism of the ancient creeds consisted—

1. Of male and female.
2. Of spirit and matter.
3. Of good and evil.
4. Of light and darkness.

The first always in union, the other three always in opposition.

706

1871.

Pindar, in his "Ode to Psaumis," says to him :—

"If anyone cherishes honest wealth, having enough of possessions, and add thereto fair fame, let him not covet to become a God."

In his "Ode to Diagonas," B.C. 464 :—

"Round the minds of men hang errors numberless ;"
and in the same Ode—

"The passions of the soul lead astray even the wise."

In his "Ode to Xenophon of Corinth," B.C. 464, he addresses "Eunomia," or good order, as "the sister of Justice and of Peace," all being daughters of Themis, "good at counsel."

707

1871.

The Rev. Dr. Maurice, in his "Social Morality," speaking of a parent, says : "As soon as I recognise an author of my existence, I recognise an authority over me." To this we add, that with the Supreme Author lies also the supreme authority, and to the primary Author of our life belongs the primary authority. He also is our Lord, "Dominus," possessing, by right, dominion over us.

I quite agree with Dr. Maurice that authority and obedience form the foundation of every society, or bonded company of human beings; but then we require that authority shall be justly and wholesomely exercised, and the obedience be willing and appreciative. "The tie between husband and wife," says Dr. Maurice, is "trust," between brother and sister "consanguinity." The Doctor appears to me to make use of words rather to cloud than explain his meaning—he is of the school of the rhetoricians.

708

1871.

My experience of mankind is, that passion and prejudice, in which last I include self-interest, real or fancied, completely blind men's mental and spiritual sight; it is hardly to be said that they see wrongly—they cease to see at all. Now, we all know what happens to blind people, they are

pretty sure to meet with accidents on their way, to stumble up against a post, or to fall into a ditch; and if they allow people as blind as themselves to guide them, like the Papists take their priests, it requires no prophet to foretell that they both will come to grief.

709

1871.

How many people in the world miss happiness altogether, and often fall into a lonely and miserable old age, especially women, because they are so fastidious, set too high a value on themselves, and reject happiness when it is offered to them, because it is not precisely in the form they expected it! A little humility and reflection might save such people from great unhappiness.

710

1871.

In praying for those who have gone before me, I feel that my prayers are all unequal to Your love, and that my love is poor and weak in comparison with Yours for your children; therefore I cease to pray, resting happy and secure in the knowledge of Your ceaseless love to us all for ever.

As for myself, I think the wisest prayer I can make is for *fortitude* and *content* under my afflictions, which after all are but little in comparison with those of thousands around me, probably, if I only knew all.

711

1871.

England, and more or less all the world, worships three Gods: position, wealth, and success—titles, gold, and fame. England has, in addition, a pet deity of its own, to whom very great sacrifices are continually made, they call him "Respectability." He may, perhaps, be better described as the great patron saint of the middle class. We also hold him in respect as well.

What the Universal Church offers you, and what all nations will find it necessary to obtain, is:—

Pure and natural religion.

Morals based upon reason.

Science, for general progress.

Education, founded on the principles of pure religion, to be gratuitous and compulsory.

Belief in one God.

The immortality of the soul.

Individual responsibility before God.

The three loves: 1st of our Creator, then of our fellow creatures, and lastly of ourselves.

Pure religion in place of adulterated.

Natural religion in place of un-natural.

True religion in place of false.

Morality based on reason, observation, and study; in place of a morality based on sentiment, extravagant, impracticable, incomplete and vicious.

Science, as the basis of all social and material progress, respected and honoured, instead of science discouraged, opposed, and denounced as adverse to our good. The pre-eminence of the family as the basis of society, and the superiority of marriage over celibacy, which is a misfortune or a disgrace.

The regulation and not the renunciation of worldly pleasures and honours.

712

1871.

We have only three principal sacred ceremonies: baptism, marriage, and the viaticum.

The first may be performed in the church for many reasons, and as being most convenient for the minister, who has several baptisms to celebrate on the same day. The ceremony consists of sprinkling with water, invoking a blessing, and inscribing the name.

Marriage should be performed as usual in the church, the words of the ceremony only differing to the present order; it is only to be a solemn declaration before the altar of the man and woman's acceptance of each other as husband and wife.

The viaticum, or death-bed service, consists of the proper readings by the minister, or relative, invocation of blessing; and a God-speed for ever.

Besides the festivals of the seasons, and other commemorative holy days as may be decided on, there is one special festival to be observed, that of the "Resurrection," early in spring, when all life is renewed and reappears over the face of the land.

713

1871.

Piety, whether enlightened or superstitious, still tends to the same results: reverence, respect, obedience, and readiness to aid others. Impiety leads to the reverse of all these, however enlightened and intellectually advanced men may become. If society is not based on the love of God and of our fellow creatures, it will become insecure and disorganised, owing to the rule of Self. Religion binds men not only to God but to each other; each in its own small and exclusive way, as seen at present, but in the future on a grand and comprehensive scale.

714

1871.

Common sense is the faculty of putting this and that together quickly, and knowing how to judge and act for the best therefrom at once. This sense, which is good, is however not common.

715

1871.

To the people I would say, "Science and Art are full of interest and delight; speculative thought of all kinds most fascinating also; even the silliest superstitions have their human and sentimental side; and all acquired knowledge brings the acquirer pleasure, but is unfortunately apt to make people conceited and vain of their acquirements. All these things, however, are good in their way; but what I desire and long to see is, that you first of all, and before all things, own that all you are and all you have you owe to your Creator, and that, in return, you render to Him

reverential gratitude, love, and worship. Next, that you should love your fellow-creatures, *all*, without exception; and then I want to see you always careful of yourselves, cleanly, decent, orderly, thrifty, temperate in all things, industrious, independent, and progressing. When you are all this we shall not quarrel about orthodoxy, or live in fear of infidelity, but rest quite satisfied that the world goes well with us, and we with the world."

716

1871.

Pseudo-philosophers ask us sneeringly, "What is individuality? what personality? what your egotistic 'I'?" We do not care to answer them. We are not, however, like the Pantheists, now a man and now a minnow; not senseless drops, whose fate it is to be finally absorbed in a senseless ocean. We have no faith in the old Pagan systems of animal or other transmigration of being, but are sensible of acts and feelings which are known only to ourselves; self-consciousness and self-memory will serve to constitute us individual beings to all time.

717

1871.

I never knew a single thing that required alteration and reform but it was proved by most clear, convincing, and irrefragible argument that not only did it not require reform, but that to touch it at all, in any way to alter or meddle with the thing, would bring certain disaster and ruin upon us all. The reforms came about, however, all the same, and the nation has been all the better for them. As with matters secular, so is it, and will be yet, with matters ecclesiastical.

718

1871.

Wherever the tribe or clan system prevails, *there* is barbarism. Civilisation means emphatically the consolidation and unification of tribes and clans into a people, a nation. With tribes and clans custom is law—unwritten law; their ordinary state is one of antagonism, more or less active; and only on the occurrence of a common and

supreme danger will they unite under one chief. The danger past, their tendency is to return to the old system. Wales, Ireland, Poland, Portugal, Holland, and some other small states, are all modified examples of this barbaric tribal idea, opposing an advantageous and superior consolidation of interests, in which, it is true, their tribal character would in a great measure be merged. The modern Greeks form a silly clan apart; the Montenegrins another. The world is full of such examples of these foolish little mis-called nationalities, opposing themselves to and hindering the general advancement and welfare of the human race, including their own. In the unification and not the disintegration of mankind lies the future progress and well-being of the world; and these petty nationalities, which, for the sake of their own mere tribal interests, or rather vanity, would excite to war, conspire, shed blood, and perpetually endanger the peace of the world, merit the condemnation and execration of all mankind.

719

1871.

The mere fact of a man being a Christian is a proof that he has low ideas about God, and no sense of justice; that he is cruel, and has no real love of his fellow-creatures; is absurdly credulous, and habitually insincere. Low ideas of God, for he regards Him as condemning His own children to eternal torture, avid of worship, changeable of mind, a favourer of some people, an enemy to others, and, indeed, as having and showing on all the passions and feelings of an ordinary man.

No sense of justice, or he would never accept the wicked fable of the curse inflicted on the whole human race by God, on account of the disobedience of two persons.

He would never hear of another being taking *his* sins upon him, and suffering punishment in his stead—that surely would be the very essence of meanness and injustice!

Cruel is he, and with no real love of his fellow-creatures in his heart, or he would never stand quietly by and assert or allow others to assert that the wicked and all who are not of his creed shall suffer eternal, hopeless, damnation in

hell. Absurdly credulous is he, or he could never believe the monstrous fables, legends, and silly stories with which the old Jewish writings abound. Habitually insincere is he, for his whole life is one lasting contradiction and practical protest against all the moral teaching of that being who he professes to believe was God Himself.

720

1871.

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." Yet all men hasten to become rich, and he who does not is looked upon as a fool.

"Forgive your brother not seven times only, but seventy times seven." Yet forgiveness of injuries or insults, of petty slights, even, is just one of those things that no one will practice unless reparation or apology is duly made.

"If one take thy cloak give him thy coat also." But we can almost confidently assert that if any one even dying from cold, were to take another man's cloak, he would be quickly handed over to the police.

"If smitten on one cheek, offer the other as well." But you may be pretty sure that if you smote any man on the cheek, he would, if stronger and bigger than yourself, give you a sound drubbing; and if he was the weaker, would lay his action of assault and battery against you in a court of law.

"By this men shall know that ye are my disciples, that ye love one another." Yet now, in this year of grace 1870, almost every Christian nation in Europe, if not engaged in actual slaughter of each other or their own people, are busy damning and cursing and excommunicating each other, with the vice-gerent of Christ himself at their head, cursing his countrymen and moving heaven and earth to get people to come and shed their and their brothers' blood in his cause: Even the Protestant Christians, if they are not actually fighting among themselves, abominate and abuse each other heartily, and live in a chronic state of aversion and opposition to each other; certainly they do not love one another.

Where now are your Christians ?

721

1871.

The love of God is the beginning of wisdom.

He who loves most, lives most and is most wise. (J. B. W.)

Love all, love e'en thine enemies.

There is no fear in love, love casteth out fear.

Love unto love is dear. (J. B. W.)

All human beings love to be loved, and love love.

(J. B. W.)

Many live and die without obtaining love on earth ; unhappy ones ! your longing shall yet be fulfilled in heaven. (J. B. W.)

"We are dead masses of matter when we hate, when we love we are as gods." Schiller.

"Your hearts, if you leave them unstirred, are as tombs in which a god lies buried." Ruskin, "Crown of Wild Olives."

722

1871.

We beseech you to turn aside from vain speculations on the nature of the Deity, and on your own immortality ; learn to appreciate the fact that there are limits to the human understanding, beyond which it can never pass, and it only shows its folly in the attempt ; that the finite cannot possibly comprehend the infinite.

Learn to perform your daily duties diligently and cheerfully, and to make them the chief object of your life ; learn to improve yourself, and add to the well-being and happiness of those around you ; this will occupy you fully, well, and wisely, and when you have to leave this brief and chequered sphere of life, place implicit trust in the infinite love and wisdom of your Creator, resign yourself with perfect faith and trust in His fatherly care for you, and have no fear trusting thus in Him, for in His hands are salvation, security, eternal life, and happiness.

723

1871.

It is from reason and not from sentiment that I conclude, seeing how beautiful, orderly, and wonderfully thoughtful is

the scheme of *this* world, that the scheme of the whole universe must be still more marvellous in design and perfect in execution, and that in each case the *result* will be commensurate.

724

1871.

My constant longing is that God will enlighten, strengthen, guard, and direct me on my way.

725

1871.

You charge me with beginning with a mere assumption when I declare there is a God. I admit it; but it is a reasonable assumption, and a logical conclusion from ascertained facts. Descartes says, "I think; therefore, I am;" with equal if not greater force, I hold that because I am God is. If there were no Creator there could be no created, and we exist because God *is*.

726

1871.

Our actions are somewhat dependent on our locality; a man is not likely to be very libidinous at the North Pole, nor to indulge overmuch in blubber and burnt brandy at the Equator.

727

1871.

All voluntary vice and crime is insanity.

728

1871.

Nature, as Huxley very justly remarks, is "man's great patrimony," and the Church encourages and demands you who have the ability and means, to study and investigate it diligently. Wild and foolish theories of Nature, and of life, will arise and pass away, but will in no wise affect the great principles of the Church which we now advocate, and which will remain so long as the world lasts at the head of all progress. One such silly theory is that expressed by Huxley, where he says, in his "Lay Sermons," that, "for

the notion that every organism has been created as it is and launched straight at a purpose, Darwin substitutes the conception of something which may fairly be termed a method of *trial and error*" (!) The italics are ours. Now, neither Huxley nor Darwin have any just or proper idea of the Creator, or they could never entertain such an idea, which we know for certain to be foolish. The Creator proceeds on no tentative course, and *never* errs; *we* may not see his object, but He does perfectly, and not only do His perfect and infinite love, but His perfect and infinite wisdom, plan and execute all things, from the minutest protoplasm of atomic life up to the whole grand system of the universe.

These men want to enter into the scheme of the Creator, and to be, in fact, His "alter ego," but they must of necessity fail; it is out of their province, and beyond their powers.

729

1871.

Generally speaking, there are no more unpleasant people than those who pride themselves on being "self-made men." You will soon find that *self* is everything with them—God, nothing. They firmly believe that they have made themselves in every way, and never had a Maker at all; at any rate, you will hear very little about Him, and a great deal about themselves.

730

1871.

Law is only organised custom; custom arises from a general conscience, and conscience is the voice of God in man; hence law is of divine origin.

Laws relate to religion, morality, society, and the individual.

Laws cannot possibly be fixed, but must change with the times and with public opinion, and public opinion is often in advance of the law. What we advocate is, that law alone which is founded on equity—on the everlasting, fundamental, and immutable principles of justice; of right and wrong; of true and false; of good and evil; of unselfish and selfish; pure and impure. All law must be founded

on the acknowledgment of these principles ; one set advantageous to the individual man and to his fellows ; the other set disadvantageous ; and any law not so founded is not good or just, though enforced by a thousand legislative acts.

Maine, in his "Ancient Law," p. 370, says that the ancients recognised two classes of offences, one against society—crimes ; the other against the person—wrongs. This seems to be an indefinite definition.

731

1871.

No money is lawfully obtained for which you have not given an equivalent, either in labour or produce. If this rule is a just one, then all speculation in the form of mere money transference depending on chance must be unlawful.

732

1870.

There are people with very deformed bodies but very beautiful souls ; and others with very beautiful bodies but very deformed souls. For my part, I prefer the first for my companions.

733

1870.

M. Lambert, aged 90, who had acted as secretary to the public prosecutor, Fouquier Tinville, during the Reign of Terror, in 1792, died in Paris during the siege of 1871. After the revolution of 1848 he became quite a recluse, and gradually fell into a state of the deepest dejection ; he appears to have been a quiet, peace-loving man, and was extremely fond of flowers. During the late war he was continually repeating to himself these words—the last he uttered just before death—"May God save France!" This also is the cry of the Fenians for Ireland, but such cries are useless. If the French, if the Irish, want or mean to be saved, they must both behave in a very different manner, and cultivate a very different spirit to what they have indulged in hitherto. They must cease to prate about "holy republics," and be content to

acquiesce in that form of government which affords them the surest guarantees of peace and prosperity; they must cease to be always hankering after war-glory and bloodshed; they must learn to respect the law; they must get rid of their priests; they must accept public secular education; they must forego the desire to exalt themselves and to injure others; they must learn humility and love, and be content with the position assigned to them in the world by a long course of events which they would vainly seek to undo. Besides this, the French have to rid themselves of a poisonous literature, and to learn the sanctity of marriage.

734

1871.

Never allow yourself to do anything in a hurry, or to be hurried; never be hasty, nor sign yourself "in haste;" it is no compliment to the person you address, and is an act of accusation against yourself. Never *assume* anything as certain; nor take anything for granted. An error arising from an assumption often ends in a disaster.

735

1871.

Lying, hypocrisy, deceit, cunning, malice, hate, envy, slander, revenge—all such feelings and acts carry their own punishment with them. It is you who give way to them who suffer; not those against whom you indulge such mischievous and pernicious feelings.

736

1871.

Not punishment, but prevention of evil doing and recompense to the injured, should be the object of all law.

737

1871.

The love of God leads us to public worship.
Love of our neighbours, to work usefully for them.
Love of self, to independence and marriage.

738

1871.

Man, so far as we can judge, is the only created being on earth anxious about a future life.

739

1871.

You cannot be both a good Christian and a good philosopher. If you are the first it is next to impossible you should be the second, and *vice versa*. The two characters are utterly incompatible; for the true, the scientific philosopher founds his ideas on facts alone, whilst all the ideas of a Christian are founded on fables and fallacies, mostly foolish, many mischievous, and some wicked and profane.

740

1871.

Man surpasses woman in the highest as in the lowest form of life, *i.e.*, in physical and intellectual power. She is intelligent but weak, sentimental and weak; whilst he is intellectual and strong, deep feeling and strong; she is more impressionable and quicker of apprehension than man, and there her superiority ends, even if that is admitted. In all else she is inferior, or rather not so much inferior as different, and in seeking to be like a man she does, in fact, complain of God, who has made her what she is, man's helpmate. When the greatest issues are at stake, it is by man alone they are at last decided; and in war women can be nothing more than nurses. We all love a true, gentle, womanly woman, and dislike one who affects to be manly; the "Amazon" regiment, which the women tried to form in the early part of the Paris siege, soon collapsed from mere ridicule.

741

1870.

A writer, describing the Hindû Jaina Sect, says: "They are divided into Yatis and Sravakas, clerical and lay, the former of whom subsist upon the alms of the latter." Is this peculiar to the Jains? If there were no well-to-do laity there would be no ill-to-do priesthood.

742

1871.

Consider well the history of France since the Reformation, and you will find that all or most of her troubles have been due to that wicked, obstructive, superstitious, soul-destroying, Church of Rome; the certain breeder of the worst forms of utter infidelity and godlessness.

743

1871.

The Christian creed is naturally pleasant to sinners, but repugnant to all honest and honourable men. If so, the cynic may say: "Then will it be always the creed of the majority of people, for sinners are pretty sure to be ever in a large majority." To this we reply: "The issue is with God, and we have faith that sin shall not for ever prevail."

744

1871.

It is because we have the honour, majesty, and glory of God at heart—because we love, revere, and worship His holy name—that we demand this book of the ancient Jews shall not be read in public, neither in our churches nor schools. The first books of the Jewish scriptures are most abominably blasphemous, representing God, the holy Creator, the Father of us all, as weak, fickle, passionate, unjust, and indeed foolish; huckstering like a Jew, and revenging himself like a Jew.

We denounce these Jews, we denounce all those people who are so foolish or so base as to believe such trash to be divinely inspired, who live and trade as it were upon it.

When we read these books we are almost ashamed even of being men.

745

1871.

My Italian namesake, Guarini, in his pretty "conceited" poem, "Il Pastor fido," thus speaks of love:—

"Come il gelo à le Piante, a'l fior l'arsura,
La grandine a le spiche, à i semi il verme,
Le reti à i cervi, ed à gli augelli il visco,
Cosi nemico à l'huom, fu sempre Amore."

He seems to have described my own experience.

746

1871.

It would be strange if, after all, the destinies of nations depended on their having collectively the "organ" or sentiment of reverence; and yet one strongly suspects it may be so. The Teutonic race possess reverence in a marked degree, all their history and literature prove it; they reverence God, their rulers, their superiors, and life, whilst the Latin races have never shown much respect for God, kings, aristocracies, or life, and consequently have fallen into a state of chronic revolution.

747

1871.

Family worship and the early home teaching of religion, is the main cause in this country of that respect in which religious subjects are held by all classes of Englishmen and Scotchmen, and in all those British and other communities which have adopted it.

The Roman Catholic system of making religion a mere performance of certain acts done occasionally, and in some particular place away from home and outside the ordinary family life, is destructive of all really personal and domestic love of religion.

748

1871.

Quiet has well been called "*holy* quiet." There is something peculiarly soothing and peaceful in the sense of perfect quiet. It is the dawn of creation ere yet the Demiurgos commences his endless and infinite labours. I have slept at my office in Southampton Street, between Covent Garden and the Strand, and the rush and roar of the great tide of life surged around me till long after midnight. Thousands of human beings are still laboriously hunting after pleasure and excitement; and thousands are ministering to their wants. By about one o'clock in the morning it is at last pretty quiet, and silence is gradually only disturbed by the regular and heavy footfall of the policeman, the fitful shouts or snatches of song of some wild revellers, or the chimes of the numerous churches.

By three o'clock even this brief interval of comparative quiet is broken up; the market, and all the neighbouring streets, are full of rumbling waggons, bringing in country produce for the citizens; the noise, the din, the hoarse shouting of the men, continues till about nine o'clock, when the early business of the market seems effected; the buyers and sellers are mostly gone, and now commences the ordinary business life of the day; a fresh tide of life flows up the Strand, returning about five or six in the evening, when the sound of late amusements begins afresh. So that really there is no rest, or sense of rest, at all; after such a constant strain of activity one feels that a little lotus eating is absolutely necessary for a wearied and agitated soul.

Sunday should be carefully set apart, then, as a holy-day, a day of rest, a day of holy quiet.

749

1870.

Almost all that Great Britain and the United States of America have to be proud of and thankful for they owe to the Reformation and Revolution. All that Europe has done in the way of progress is due also to the Reformation, so far as it spread, and many revolutions, including even the great misguided one of France in 1798. Prussia is, by its action in the Reformation, the rightful heir to its fruits. The Elector of Brandenburg, in the seventeenth century, was a constant correspondent with Cromwell, and the champion of freedom, religious and political, in North Germany. The Hapsburgs were ever its foes: they have their reward. All that Europe suffers still in its religious and political backwardness is due to the Church of Rome, its influence and its principles, religious, political, and social. "*Delendum est*," and the sooner the better for all Europe, and for mankind in general.

750

1870.

There can only be three creeds in principle, however they may be mixed up in various Churches—the creed or belief of the child-man, the "untutored" savage, that the

power of any object, such as fire or water, is that of a spirit or active dweller in it, possessed with the power to benefit or injure him, as the case may be. This is the essence of Pantheism and all superstition, and is the natural result of mere childish feeling.

The next is the creed of the tutored man, of the "advanced" mind, who has brought reflection and reason to bear on the subject. He no longer believes that there is a real in-dwelling spirit or agent in this or that object, but holds that it is endued with this or that effect by some invisible power, one supreme, intelligent Creator, who has designed and executed the entire scheme of natural existence, of which that particular object forms a portion. This is the creed of Monotheism.

The third does not admit the existence of a spirit in the object itself, nor of any supreme power outside of it. For him there is no Supreme Will or Directing Power outside nature and controlling it; but he holds that each object, inert or active, living or dead, is a self-made, self-developing, self-adjusting, piece of mechanism, made by no one in particular, and when the machinery is worn out or the works are violently destroyed, there's an end of it all, and dead matter alone remains. This is Materialism.

751

1871.

The first ages of Christianity are very justly called the Dark ages. They extend from the Roman Empire to the eleventh century. This was essentially the age of priestly power. Then came the Middle, or twilight ages, extending from the eleventh to the fifteenth century. This was the time when the regal, feudal, civic, and personal power began to resist the priestly power. The age of Dawn comes next, extending from the fifteenth to the eighteenth century. This is the age of the great reformation.

We have now just entered into the age of Light, to which our eyes, from having been so long in darkness, are hardly yet accustomed, whilst some are blinded even by its excess. The priest's power is now tottering. The soul of man is freed if he wills it, and if he is still blind, it is, as a rule, because "he loves darkness rather than light."

752

1870.

Evil, is in thought, word, or action. Whilst in thought only it is inactive, and we cannot know or test it. In word or in deed, the just appreciation or measure of the evil, is the amount of injury that it inflicts on others or on oneself. In our own case we can, to a great extent, regulate and control it, but the evil that we inflict on others is more or less beyond our control and incapable of remedy. It is often beyond our reach, and spreads to an extent of which we never dream. The knowledge of this should render us more careful in what we say or do to others, especially as regards scandal and calumny.

753

1871.

It seems so me, that so long as I exist as a sentient being, and have my power of memory, I must continue to take a deep interest in all that affects the world and my fellow-creatures. Shall we quite forget in the next life our former existence in this? Swedenborg asserts, that in Heaven the memory of the departed one is mercifully sealed up by the Deity, until such time as it may be reopened for him without causing pain and misery.

754

1871.

The Church of England (so called), is now split up into three distinct sects: the High Church, which is also deep; the Low, which is naturally, as its name implies, vulgar; and the Broad, which seems to me to be also extremely shallow.

755

1871.

They are happy who are content, and content implies a cheerful acceptance of whatever befalls us. Cheerful acceptance of labour, poverty, and suffering as an inevitable condition of our earthly life, to the great mass of mankind. The content arising from its enjoyment, from power, wealth, and health can only be experienced by some happy few.

756

1871.

If at times I seem to speak as "one having authority," why is it so? I am no doctor of law, professor of science, no light of the age, and have no power in any world, political, religious, or social; I have been "despised and rejected" amongst women; I am neglected, derided, and slandered amongst men. But, I speak still as one having authority, because I have probably seen more of all classes of men, from the king to the beggar, have read more, thought more, and suffered more, than most men. It is by this right (but not this only), that I claim to speak with authority.

757

1871.

The history of the progress of Civilisation is the history of the decline of the Papal Church. The full accomplishment of that progress can only be obtained by its complete downfall.

758

1871.

As brevity is the soul of wit, so is punctuality the soul of business. Punctuality in your engagements, as well as in appointments. In these last, if you arrive too early you waste your own time, and if too late that of another. You should be to the minute, and not say, "What can a few minutes matter one way or the other."

A tradesman having made an appointment with Nelson, came late, and excused himself, saying it was "only a quarter of an hour." "Only a quarter of an hour!" said Nelson, "why a quarter of an hour might lose one a battle."

759

1871.

Shelley, Wordsworth, and Burns are my three favourite poets. The first represents the spiritual and imaginative powers of man in the highest degree; the second represents our intellectual, moral, and sentimental nature; and the third, humanity in its fullest and best sense.

The lives of each were in accordance with the character of their respective natures. Shelley's, restless, roving, active, and romantic; Wordsworth's, calm, studious, well-regulated, and isolated; Burns's a struggling existence, made bright by good humour and a good heart.

The dangers incident to each were also made manifest in them. The first nature is apt to soar into a world of its own, to revolt from restraint, whether beneficial or not, and to live in its own sphere, scorning the *vulgum pecus*. This tendency was tempered in Shelley's case by a strong feeling of love of the highest nature, which attached him to all living creatures. The noblest form of love cannot exist without the imagination to shape it, and present it with a subject on which to exercise itself. The tendency of a superior intellectual and moral nature and the sentimental nature is to give the mind occupations which others generally can have no share in, to present a higher and stricter notion of moral rules and law, and to induce a brooding or dreaming tendency which may become chronic and unhealthy. All these lead to the danger of isolation, and is well exemplified in Wordsworth's retired life. Man can hardly mix too much with his fellows to keep in a healthy state. The danger of a strong human nature is that, if not regulated by the moral sense, it seeks enjoyment of an animal nature, without regard to the happiness of others, and often injures itself by excessive indulgence. In Burns's case, his strong, ill-regulated social feeling was probably his ruin.

760

BRITTANY, 1871.

For those who are in the vigour and flush of life, happy in their loves and in their lives, earth seems all that is delightful to them, and they have no thought, no wish concerning other worlds or other lives. But for us who have lost all, whose loves are gone from us on earth for ever, who look up for ever, anxiously longing to meet again those from whom we are severed in another and happier life,—who look up at the cruel, cold, grey sky, through the darkening night, through the gloom and obscurity of the dying day, and to think that we should be

cut off for ever from those we love, is terrible ; it would be too cruel ; and although we have no knowledge of how it is to be, yet do we trust fully and firmly in the great love and power of Him who made us all, whose children we are, and who has taken from us our dearest and best-beloved companions on earth, the only consolation of our lives.

761

BRITTANY, 1871.

She is gone from me, but she is not gone far. I know that she is near me, she hovers round me ; our souls are still in close communion, for, though by my body I am bound to earth, yet by my soul I am free of all the worlds, and amongst them yet I shall find her once more, transfigured and glorified.

762

BRITTANY, 1871.

Could we, with any patience, regard ourselves only as mites, hopping about during our little lives on this great cheese the Earth, to be swallowed up very shortly by that insatiable glutton, Time ? Impossible ! How or when I know not, but in some form or other we shall live again, and rejoin those we love and who have loved us. This is a necessary sequence of the love and justice of God.

763

BRITTANY, 1871.

To be humble, grateful, faithful, and reverent—these are duties towards God. To be patient, long-suffering, forgiving, affectionate, and upright—these are duties to our fellow-creatures. To be truthful, modest, and cleanly in soul and body—these are duties to ourselves ; and if you do not fulfil them—not now and then, in sudden fits of sentiment, but as a regular rule of life—not all the Popes and priests in the world, neither Churches, creeds, nor holy books, no amount of knee-bowing and lip-service will have the slightest effect in leading you to the Kingdom of Heaven, or cause you to find favour in the eyes of your Maker.

764

BRITTANY, 1871.

One of the first things the teacher in Europe has to instil into children is respect for the name of the Deity, which is now used on the most trivial occasions, and in a way which would be impossible if people had any reverent feeling towards God—that awful reverence which ought to be attached to the mere mention of His name. The French are the greatest sinners, perhaps, in this respect, and the English the least, thanks to our Puritan forefathers.

765

BRITTANY, 1871.

You can hardly tell a priest from a French country-woman, dressed in his black gown, black stockings, and big shoes; but, though so similar in appearance, the woman is in reality much the better man of the two, and does more work, and more useful work.

766

BRITTANY, 1871.

As the Bretons were the most fanatical adherents of the old Pagan superstition, so are they now the most dogged adherents to the Papal superstition. Some Cæsar is wanted to destroy their churches, crucifixes, and little gods (saints), as Cæsar of old thus relentlessly destroyed the power of the priests among the Veneti.

767

BRITTANY, 1871.

Sisters of Mercy, and other *religieuses* in Brittany and Normandy, are not so remarkable to look at as in London or Paris, because they present no wonderful difference to the ordinary dress of the peasant women of the country; but in England and in big cities they look ridiculous in their costumes of a bygone age, and seem more like people going to a fancy ball than anything else. But the Church knows full well that by thus pandering to woman's vanity they best recruit their ranks.

768

BRITTANY, 1871.

Paris, the centre of civilisation and of infidelity, was to be saved in 1870 by Brittany, the centre of ignorance and superstition! The Bretons are strong of body and will—so are jackasses; they did not save Paris.

769

SOUTHAMPTON, 1871.

It has been said, and the French themselves now admit it, after the ignorance exhibited by them in the late disastrous war (1870), that they are an ignorant people. It is true, and arises greatly, if not mainly, from their want of good newspapers. Cobden used to say that the best education a man could obtain was by reading the newspapers, and truly their enlightening and educating power can hardly be overrated. Now a French newspaper is utterly deficient in all real foreign news, and all information regarding other nations. The mass of its text is on home and generally on party matters; its foreign news is absurdly small, it has no "special reporters" and "own correspondents," nor impulsive letter writers all over the world. Ridiculous little stories, of the "biggest gooseberry of the season" kind, occupy the greater part of its "*faits divers*;" its leaders are next to nothing, and its main attraction to the public is a trashy romance in the "*feuilleton*." Compare French papers with English, and they are miserably poor. The "Times" is a study, the "Debats" a mere thing to glance over in ten minutes; its novel or its theatrical news being often the most important part of it. Such provincial papers as the "Edinburgh Courant," "Scotsman," "Manchester Examiner," "Liverpool Courier," &c., &c., are unknown in France, and so the people, not being a travelling people, are ignorant of all other nations, and will remain so, for such knowledge is not to be got in schools. These remarks were occasioned by reading the "Salisbury and Winchester Weekly Journal," which contains about as much matter as four "Debats," and is quite as well written. The fact is, that Englishmen have much fuller reports of what goes on in France than the French, as a rule, get for themselves; they are ignorant about us,

and will continue so whilst their papers are what they are; as to other nations, if there is little about us in the French papers, about them is to be found no information whatever. The French are swallowed up in self.

From France I passed from bumptious self-conceit and extreme politeness, to England and dogged determination and rude roughness.

770

VANNEB, 1871.

There must be something wrong in orthodox and pious Brittany, the numbers of drunken peasants I have seen is extraordinary. At nine o'clock on Sunday morning, August 1871, I saw one, very well-dressed, steadied up between a friend and a lady peasant, for he was rolling drunk. It seems that there are really drunken Papists as well as Protestants, though the priest would deny it.

771

JERSEY, 1871.

The East Cockney tourist, clad in suit of grey or white, with billy-cock hat and canvas shoes, who pushes about whistling, singing, chaffing, cutting coarse and stupid jokes on all around him, half-boozy, and wholly silly; what is it still renders him bearable to me? This, that there is no deceit or humbug in him, he shows himself just as he is, openly, and glories in his rough vulgarity, not, however, knowing it to be such. He cares not a fig what anyone thinks of him, and thus outrages your feelings; whilst the politeness of the foreigner is often only a bid for your good opinion, and he is in his soul, perhaps, as selfish and coarse, and much more cruel and deceitful, probably, than the English "snob."

772

BRITTANY, 1871.

Superstition is a proof of religious feeling, and it is only that; a sentiment misdirected and misapplied, or the imagination and the feelings not guided by reason. Thus children and ignorant people, like the Bretons, Basques, and many women, are naturally superstitious; but there is no reason why, with grown-up people, reason should not be brought to bear upon their imagination and feelings.

773

1871.

If the wealthy and titled only took half the care of their souls that they do of their bodies, especially in the matter of cleanliness, they and the world would be all the better for it.

774

1871.

The feeling which prompts us to justify, palliate, and excuse our faults, short comings, and sins, is a bad one, nor are we in a good state until we frankly confess and sincerely repent us of our sins and misdeeds against others and against ourselves, and pray heartily for forgiveness and strength to resist when once again likely to go wrong.

775

1871.

"State of civilisation." "Age of progress." What is civilisation? What is progress?

I don't see much to boast of in looking at Europe from our point of view, as to what constitutes one or the other. In former days, when the shipwrecked man, cast ashore on a desolate spot, wandered inland, he saw a gibbet and cried out, "Thank heaven, I am in a civilised country!" But the gibbet would hardly be any longer regarded as a sign of civilisation; we are rather ashamed of it, and point from it to our railroads, electric telegraph, gas, lucifer matches, &c. These add greatly to our comfort, but they do not better us spiritually or morally. Education, and intelligence, the result of it, may indeed be regarded as the first necessity for true civilisation and progress. People who have foolish and hurtful ideas of God and of religion, can hardly be complimented on their civilisation. People who are governed by their passions and feelings, and will not consult or obey their reason, might as well be quite devoid of it, and are in little better position than born lunatics or idiots. If you will not listen to others' reasons, if you will not use the reason God has gifted you with, you are only a superior kind of animal. The history of the progress of the world is, in the main, the history of the progress of reason, and the intelligence of mankind thence derived.

If we have not the advantage of this result, and profit by the education arising from it, if we have not nobler ideas of the Deity, and understand the true meaning of religion, we may be more luxurious, and have greater material advantages than the old inhabitants of Egypt, Greece, or Rome; but we are no whit more truly civilised, and have made no real progress.

776

BRITTANY, 1871.

In old times men were said to be possessed by the Devil, and so are they still, whenever they give way to feelings of revenge and hate, and reckless discontent, and envy, and despair; when to these is added indulgence in drink (the fuel which nourishes these infernal fires), then is a man hard clutched indeed in the devil's grip, which is no other than the vice of his own selfish, evil spirit, which kicks at peace, and consolation, and content, and, like a madman, he dashes himself headlong against the adamant wall of fate and fact. The only devil is a man's bad, wicked, and foolish self, and if the power has left you to save you from yourself, then is it time for your friends to step in and treat you like any other idiot or demented person, and place you under that salutary restraint which you are unable to practice of your own will.

777

1871.

The Papal Church breeds infidels and sceptics in all religion, as surely as putridity gives birth to the lowest forms of life.

From the rankest superstition springs the grossest Materialism; after believing everything, the seceder believes in nothing, neither God nor Devil, Heaven nor Hell, Immortality or Providence; he does not even believe in his fellow creatures, and hardly in himself. Such is the result of Papal doctrines on many minds.

778

1871.

The universe is like a school in which advancement will depend upon conduct.

779

1871.

Shelley and Wordsworth (the "Excursion," book iv. especially) are the poets of our Church. Tennyson we have nothing to say to, nor he to us; he is for drawing-room sensuality and *ormolu* passion. Longfellow is with us, but not much to the purpose.

780

1871.

Josephus, like a true Jew, begins his book with the assertion that he is of highly aristocratic, and even royal lineage. He is a great romancer, apparently, and says that at fourteen years of age so "mighty" was his proficiency in law, &c., that the high priests and principal men of Jerusalem came to him to ask his opinion about delicate points of the law! At sixteen he determined to try all three sects: Pharisees, Sadduces, and Essenes, and finally at twenty he became a Pharisee; at twenty-six he went by sea to Rome, and says his vessel went down in the Adriatic Sea, and that he and the crew, etc., 600 in number, swam about all night till they were picked up by a ship. "*Credat Judæus.*"

781

1871.

The highest object in life is to be of use to our fellow-creatures, and next to that to give them pleasure. But your fellow-creatures do not care so much about your being of use to them as your giving them pleasure: an opera dancer, a singer, even a tight-rope performer receive valuable presents and adoring admiration from a delighted world—they are fêted and drawn about bodily in triumph, whilst the Marquis of Worcester may go mad for all the world cares. Cort dies in poverty; Fulton, Arkwright, Wheatstone, *et id omne genus*, no one cares to know, and they may jog on through an obscure life to an unregretted death as best they may. Yet such as these have revolutionised the life of nations and made the world the world of wonders it now is.

782

1871.

Though the individual may pass away and die, yet the people is eternal. It is for them I live and think, and would work out a way to their advantage. It seems to me that I clearly see, and am most firmly convinced what that way is, but how to get them on it I know not. Nevertheless, I am comforted in this, that I also know the future of the people must be in the hand of God.

783

1871.

Some men seem favoured beyond others. It is curious that whilst of Columbus the memory in America is retained only in the State of Columbia, Amerigo Vespucci, another Italian, who discovered neither the one continent nor the other, has had his name given to both.

784

1871.

I went to the theatre early in December to hear "Genevieve de Brabant," and between the acts fell into conversation with a gentleman who had been a great traveller, had lived in America, and was a republican. We were both of a mind on that point, and equally agreed that the Prince of Wales, who was then lying at death's door, would never be, even should he live, a stumbling block in the way to such a republic as would be suited to the British nature, and which, in point of fact, we do already largely possess.

At the end of the opera the whole company came forward and sung, with a full orchestral accompaniment, "God Bless the Prince of Wales." The feeling was electric, every soul stood up, uncovered, and in the chorus, all who could, joined with an earnestness and energy which powerfully affected me, who joined also heartily and sincerely in the hymn. A common subject of human interest such as this seems more powerful in drawing men's hearts together than any abstract idea of a presiding genius, a Britannia, a flag, or a constitution. 'Tis this "touch of nature" which makes "the whole world kin," and led to

anxious enquiries as to the Prince's health, and sympathy with his and his family's suffering from all quarters of the globe, including America.

Speaking of America, let us also remark in addition, how much personal knowledge leads to liking and sympathy. It was stated in the American papers that the public feeling there was much stronger than might have been expected, considering the republicanism of the States, from the fact that so many had seen or met the Prince when he was travelling in America; and they took an interest in his welfare such as they might in that of an old friend. I think there can be no question but that the travels and voyages of our young Princes in different parts of the world will be found to have done much towards spreading an interest in their family, in the welfare of the kingdom, and in connecting the various branches of our race in one common tie of good feeling.

For these and for other reasons, which I have written elsewhere, I would propose a Royal Republic for this kingdom, having the constitution of what is usually understood by a Republic, of which the Prime Minister for the time being is President, and he may have that name, but retaining an hereditary reigning family, placed, however, on a different footing, financially and politically, to what it is at present. Being, in fact, the most lasting living symbol of our united nationalities which political ingenuity can devise.

785

1871.

My mind and body I received from my earthly parents, but those who have formed my soul, and whose teachings have made me what I am, were—

First, Shelley, then Swedenborg; and lastly, Wordsworth; besides these the history of "Little Jack," by Thomas Day, was the great favourite of my boyhood, and I have often thought since has had more effect than I imagined in forming my character. It seems to me impossible to overrate the importance of the kind of books given to children to read.

Nor should I forget to add Schiller, by his poetry, and Owen Feltham, by his prose; both have greatly influenced my mind and spirit.

786

December 8, 1871.

I have just heard a report of the death of the Prince of Wales, and have observed the effect it had in bringing all classes of people together in sympathetic union, who otherwise would have kept aloof from one another.

This shows the importance of possessing a common object in which people can take an interest, and round which they will rally. Be it a church, a book, a king, or an institution. It would be well, perhaps, to retain the *form* of monarchy, taking care to have the reality of a Republic. The Royal Republic of Great Britain and Ireland?

787

1871.

Nothing compensates for the want of good natural qualities, not the noblest principles, the strictest orthodoxy, the highest intellect. If a person is not loving, tender, generous, and forgiving, I don't care for his principles, orthodoxy, or intellect, one brass farthing; he doesn't suit *me*.

788

1871.

In the spring of 1871 I sent the programme for an International League, of which the following is the substance, to the principal members of the International about to meet in London; but, although some approved, not one, I believe, would advocate the union of a religious and political creed.

PROGRAMME FOR AN INTERNATIONAL LEAGUE OF THE
UNITED STATES OF EUROPE.

The time has arrived when the union of all civilised nations is not only possible but necessary for their own sakes, and for the general welfare. The various governments of the civilised world have made partial attempts at this most desirable result by means of certain international laws and treaties, but possessing no fundamental principles in common, and guided only by a mistaken idea of national self-interest, they can never fully carry out what we have in view, viz., the actual union and community of the various States of Europe.

It is this great requirement of the age which the International League undertakes to effect, and in furtherance of its purpose issues the following programme of its faith, principles, and aims; religious, political, social, domestic, and personal.

Our first immediate need is for union, organisation, and concerted action.

These are indispensable for the attainment of our object, the peace and progress of the world. We abjure and denounce secrecy and violence, but in return we demand from every government freedom and publicity of discussion, and protection from the violence of our opponents.

We ask for nothing but what is just and reasonable. We are at present a minority, and for that very reason require and demand protection from violence; our only weapons are words, our only warriors writers and speakers; we ask only for a fair hearing.

We must and will be heard.

Yes; our only weapons are words—spoken, written, and printed; we want no other weapons, for we are assured that no system founded on mere force can withstand the ever advancing progress of human intelligence, and we regard bloodshed as criminal.

For ourselves *we* are not afraid; wherefore should *you* be? We both assert our belief that the truth is strong, and will finally prevail. We willingly allow philosophers to form their theories and make as many proselytes as they can; eloquent speakers and writers to spout and print their fervidly-expressed ideas; the various churches, big and little, to sustain their particular causes as best they may. We have no fear of them. We aim at vastly higher results; we address not individuals, but nations; our object is not the well-being of any particular set, class, or nation, but of the entire world, and we rely on the final triumph of Truth and Justice, founded on Love amongst all mankind.

We have a full and perfect faith in God, in mankind, and in the future.

But it must be well understood that God has, to a great extent, placed the destiny of the world in the hands of men themselves, and has made it a law of their existence, not in any way to be evaded, that they should exercise the

powers with which he has endowed them, for the advancement not only of their own welfare, but for the welfare of the whole world.

At present how stands the case ?

We look around us and see the power of superstition and of armed force, thoroughly organised, well disciplined, and always acting in concert for a common purpose, the enslavement of mankind, spiritual, political, and social; for ever striving against progress; for ever intriguing and acting against the advancement of the nations, and ever ready to resort to violence, to retard or to prevent that advancement. The cries of our slaughtered brethren throughout Europe proclaim this truth aloud. For all that, the world still moves, but in a spasmodic way, at a terrible and unnecessary cost of human life and of human happiness.

Were all parties in the camp of Progress as well united and organised as their enemies, they would march onward with power irresistible. Common difficulties and a common danger should and must unite us all; concessions and compromises must be made by all, in matters of detail, of custom, of idiosyncrasy. Only on matters of principle we permit of no compromise, and we will now proceed to state as briefly, and as clearly as we can, what those principles are.

The establishment of a Religious Faith as the necessary foundation for all secure and healthy progress of every kind.

The Articles of our Faith are :—

(1.) There is one, only God, the Creator and Preserver of the Universe.

(2.) In Him are combined infinite Love and perfect Wisdom.

(3.) He desires the welfare and happiness of all mankind.

(4.) He has placed the means of obtaining that welfare and happiness in our own power.

(5.) There are three loves in every human being, and this is their proper relative order :—

First, the love of God above all.

Next, the love of our fellow-creatures; and

Lastly, the love of self.

(6.) It is absolutely necessary that all men should seek to live in this order of love, for their own welfare, and for that of the world.

(7.) The immortality of each individual human being.

(8.) His free agency and personal responsibility before man and before God.

(9.) The assured final happiness of all who, according to their power, are and do good.

(10.) The assured final misery of all who are, and do evil.

(11.) The indefinite perfectibility of the human race, as well as of the individual.

(12.) Which, however, can only be attained by the perception and acknowledgment of one God, the Creator of the whole universe and all that therein is; whose laws must be investigated, studied, and obeyed, in order to ensure the well-being of mankind in the present and in the future; the neglect or outrage of whose laws inevitably leads to personal and social immorality, egotism, lawlessness, anarchy, ruin, and death.

ORGANISATION.

(1.) The Supreme Council, consisting of two or more delegates from each nation.

(2.) The Temporal National Council.

(3.) The Ecclesiastical National Council.

(4.) An organised series of local committees in each nation, to be in constant and regular communication with the Temporal National Council, as to the number and power of their adherents, and means of action, single or combined, &c., &c.

(5.) An International University in every state to educate young men and women as missionaries for the propagation of the principles of the League, generally and particularly. For ideas concerning other institutions and bodies connected with the Church and their proposed working. (See Book ii. of "The Universal Church."—Trübner & Co., Paternoster Row.)

The objects we have in view in these Articles of Faith, are, to form a reasonable scheme of religion, capable of

being understood by all men. To carry out the true meaning of religion, which is the reunion of man with God and of man with man; to form a foundation on which every structure of national and individual life may be securely raised: to keep alive in the hearts of all men, Reverence, Gratitude, Humility and Love; and finally, to inspire men with the very highest, most noble, and unselfish motives for every thought and action of their daily lives.

GOVERNMENT.

(ARTICLE 1.) Self-government is the duty of every civilised and intelligent people.

(2.) The only legal form of government is that which is sanctioned by the will of the majority of the people freely expressed.

(3.) No one can vote in national or local matters who has not resided one year in one place, and cannot read and write.

(4.) The ballot is to be used in all voting.

(5.) Every country is to be divided into communes* and departments, the Council and Mayor of each commune to be elected by the commune alone, on the present municipal system of Great Britain, the United States, &c. Every department or county is to have its Prefect and Deputy-Prefect, presiding over the Departmental Council elected by the inhabitants of the department alone. (See "The Universal Church," book v.) Each commune is free in its local action, but subject to departmental approval; and, in turn, each department is free in action, but subject to the approval of the National Government. Nor can they, individually or collectively, act contrary to the laws enacted by the National House of Representatives for National application.

(6.) The Council of the National Administration or National Government, corresponding to that of the United States of America and Great Britain, must be voted to and kept in power by a majority of the nation or people, as represented by its deputies.

(7.) The Chief of the Council of National Administration must also be chosen by a majority of the nation, his term of office being at the will of the nation.

* The "commune" corresponds to our municipality or borough.

(8.) We recommend that the Chief of the State, whether Constitutional King or President, be elected for life, and that he should have such an income as will enable him to do all the honours of the State in a worthy and liberal manner.

(9.) No allowances are to be made to his family, nor are they eligible for offices in the State, except by express permission of the representatives of the people.

(10.) The Chief of the State, be he King or President, represents the people in its entirety, and is a symbol of its existence and authority incarnate. He is such only by the will of the people, and has no other possible claim to his position but that.

(11.) Any personal claim to be Chief, as of so-called "Divine right," by inheritance, or any other cause whatever, is illegal.

(12.) Any person asserting such a claim will be treated as a criminal; and anyone proved to be intriguing or inciting to a breach of the peace in support of such a claim, is subject to the laws applicable to criminals.

(13.) Any such person actually causing bloodshed in support of his claim, is subject to the penalty of death.

(14.) Any person claiming to be the divinely-appointed Vicegerent of God on earth, and claiming the allegiance of men on that score, is to be placed in an asylum for the insane, until cured of his delusion.

(15.) Any person asserting a special power of performing supernatural acts, and who gets his living by such means, is subject to the law which applies to fortune-tellers, wizards, dealers in sorcery, &c.

POLITICAL ORGANISATION.

(ARTICLE 1.) The land on which a nation dwells is national property.*

* Theoretically all the land in the realm belongs to the sovereign, according to feudal law, and every owner's right to property in land is limited. (See article, "Property," *English Cyclopædia*.) All possession is subject to the Crown, but the Crown now means only the King as representative of the entire nation; and we would only desire to see this ancient right enforced so as to prevent the accumulation of too extensive property in land in one person; its due cultivation for the general good, the reclamation of waste land, and private rights made subservient to public interests.

(2.) The nation constitutes the Council of National Administration in conjunction with its representatives, to be its *locum tenens* and agent.

(2a.) Private rights are subservient to public interests, their adjustment being matter for arbitration.

(3.) All owners of land are to be tenants of the State, under equitable terms of possession, to be arranged between them and the State through the Council of Administration.

(4.) Existing arrangements in landed property are to be recognised, but its tenure is to be re-adjusted on the above principles.

(5.) Every municipality and every parish is to have fixed common land attached to it for purposes of use or recreation.

(6.) All large tracks of land in any part of the world not actually worked and regularly occupied, are to become the property of any people who will permanently occupy and utilise them.

(7.) The absolute equality of all men before the law ; no title of any kind is to be used in a court of law ; the names of all and any persons brought forward on a trial, either as principals or witnesses, being alone used.

(8.) No class privileges of any kind are allowed.

(9.) A congress of capitalists, working men, and political economists, to re-arrange the partnership between capital and labour on just terms, and to issue a code of the rights and duties of employers and employed respectively.

(9a.) The claim of every human being to such a sum for a day's work as is necessary to keep him decently in his position, is to be decided on, and enforced by the local law court or tribunal of commerce.

(10.) Compulsory education for the young in religion and in general knowledge.

(11.) Organised State-aided emigration.

(12.) State-aided improvement and reclamation of land.

(13.) An international organisation for the drainage of marsh land, the clearing of forests, the plantation of bare land and dunes, the formation of harbours, the cutting of canals, the clearing of river mouths, &c., throughout the world.

(14.) All war, unless in actual self-defence against armed force, is barbarous, stupid, and criminal.

(14a.) All fortified cities or towns to be dismantled.

(15.) The only standing army of a nation is to consist of one corps of each branch of the service, to be kept in the highest state of efficiency, principally as training classes for volunteers.

(16.) The system of volunteer forces, as existing in Great Britain, but without State aid, to be extended to all Europe; its principal object being to promote discipline, healthy exercise, and social intercommunication.

(17.) There is to be no compulsory National Guard.

(17a.) A police force, modelled on the English system.

(18.) The armed naval forces of every nation to be reduced to a minimum by international agreement: our object being in time to abolish mercenary standing forces of every kind altogether.

(19.) All disputes between nations are to be settled by a special Court of Arbitration, consisting of representatives of the various States of Europe, Asia, Africa, and the Americas.

(20.) The abolition of all imposts whatever, local and international, as opposed to free intercourse and free trade.

(21.) Direct taxation.

(22.) Every State is bound to put by, at the end of each year, a portion of its revenue, to be used as a fund for the amelioration of the people.

(23.) What benefits one nation benefits all; what is injurious to one is injurious to all, in proportion to the closeness of their intercourse.

(24.) The same moral laws which are binding on individuals are equally binding on nations and on governments.

SOCIAL AND DOMESTIC LIFE.

(ARTICLE 1.) We proclaim the true holiness of the family, as opposed to the Church's false idea of the holiness of celibacy.

(2.) The marriage contract, as providing that justice shall be done between the man and the woman, and that their offspring shall be duly cared for, is the only legal form of cohabitation.

(3.) All other forms of so-called "free love," being

essentially selfish, and providing no guarantees that justice will be done betwixt man and woman, or from them to their offspring, are immoral, and are not recognised by law.

(4.) Celibacy is either a shame, a fault, or a misfortune.

(5.) On the welfare, honour, and happiness of the family, depend the welfare, honour, and happiness of the State.

(6.) The husband is the provider for the family, the wife the directress of the household.

(7.) The education of the young of both sexes should be adapted for permanent future use, and not for transient social show.

(8.) The assumption of female dress by males, or of male dress by females, is subject to a penalty without the option of a fine, and is to be permitted at theatres only, by authority.

(9.) The test of the respect due to every calling by a nation, is that of its actual benefit to the community at large.

(10.) The present state of criminal law in all countries needs re-modelling on a fresh basis—that of justice and common sense.

(11.) Criminal law has for its object the discouragement of crime, the punishment of the criminal, and the compensation of the injured.

(12.) We advocate the reformation of criminals in special insular or other colonies, governed by the State.

For individual life we proclaim the importance of—

(ARTICLE 1.) Reverence towards God and humanity.

(2.) Self-improvement.

(3.) Industry leading to independence.

(4.) Marriage.

(5.) Economy, temperance, and cleanliness. (These are our three cardinal virtues.)

As we commenced with the acknowledgment of God our Creator, so do we conclude with it. All we desire is to spread the honour and glory of His name amongst all mankind, and to advance the progress, welfare, and happiness of our fellow-creatures on earth, with religion as our great consolation in affliction and suffering under

present evil in this life, and as an abounding source of a full and joyous faith in the future. We must succeed for God is our leader, science and intelligence our weapons, and Time our sure ally.

It is incontestable that one of the most powerful impulses experienced by mankind is that of religious thought and feeling. It is impossible to ignore it; it is wise to take account of it. You may find individuals without a religious belief or faith in God, but nations, never; we have to deal with nations, and do not wish to interfere with individuals. We *must* recognise this great fact of the religious idea in man. That human or inhuman devil, the first Napoleon, recognised it, and being utterly irreligious himself, cynically made use of that church in Europe which had the largest number of adherents, and was best suited to advance his own selfish views; the same with his equally selfish follower, the Third Napoleon; but they gained nothing by it, for it was superstition, not religion, with which they identified themselves; spiritual slavery, not spiritual liberty, they upheld, to which they were themselves bound as slaves, and which in its now rapid decay will drag down all who trust in it to a common ruin and destruction.

All the movements of the age must act together. In their union lies strength and final victory; in their disunion, weakness and constant defeat.

For this reason we appeal to your good sense, the good sense of all the various religious and political bodies now working separately, and too often even in opposition to each other. We earnestly entreat you not to quarrel about names and minor matters. Our movement is not for any particular form of government or any special class, not for a "Republic," nor for the "working class" alone, but for the progress and union of all classes, and for a free form of Representative Government, call it what you will, but one in which the whole nation takes part.

The age requires a religious creed suited to its intelligence; such a creed we bring before you. Its principles contain in themselves all the germs of political, social, and personal progress and well-being. We bring with us a banner on which is inscribed, "God and Humanity."

They slander us wickedly who say we are atheists or irreligious. We do not wish to weaken or destroy religious feeling, our aim is to increase and strengthen it, and direct it into a channel which shall lead only to beneficial results. Not less, but fuller faith we want; faith, above all, in God, faith in our fellow-creatures, faith in ourselves.

To one and all we come with a message of hope and joy, and bring with us a religion which inspires us with the deepest veneration and love of our Creator, which places the welfare of our fellow-creatures before our own happiness, which inculcates self-sacrifice as a common act of daily life; which declares us all equal before God; which binds us all in one bond of union as brethren, and which is in harmony with reason, with science, with common sense, and with all the requirements of human life.

The popular creeds of Asia are being shaken at their base, and the churches of Europe are doomed.

Christianity is one vast sham, a very libel on the name of Christ. The Roman Catholic section of it is the curse, and may be the ruin of civilised Europe, and is the most deadly foe of human intelligence everywhere. It holds the same position in Europe at the present day as the old mythology held in the Roman Empire at the time of the later Cæsars, when no properly educated person really believed it; but it was supported by the State and aristocracy as being fitted for the "popolaccio," as they are still called by "aristos" in Italy—the ignorant classes, the beasts of burden, the slaves, spiritually and bodily, of the state.

Bodily slavery is now nearly abolished throughout the world, but spiritual slavery (the soul of man held fast in the fetters of ignorance and superstition) is still rampant, even in Europe, which boasts of being civilised, and it is that slavery, the very worst of all, which it is our mission to destroy, and which, with God's good help, we swear never to rest until we have succeeded in overthrowing. Whilst ignorance and superstition are dominant, liberty is a lie and freedom a farce.

All of us who seek to liberate the nations of the earth must unite, or we are lost; must all march and fight under one banner, that of "God and the people."

789

SOLITUDE AND INTERCOURSE.

1872.

A great thinker needs solitude. No doubt the most important ideas have been evolved by lonely men; but solitude in itself is bad. The progress of man and of the world requires intercourse; the collision of mind with mind strikes fire like flint and steel. The inhabitants of cities are always sharper and more intelligent than dwellers in the country: compare a street arab with a clodhopper's boy.

790

1872.

Never hide anything—not even great sins; as open confession is good for the soul, and keeps it healthy, so open perception is good for the body, and keeps it clean. Better to see you are dirty than to try and hide it; don't get into the bad habit of fancying you are clean when you are not, or think you are not dirty because you keep dirt out of sight. I speak of the soul as well as of the body.

791

1872.

There are three things absolutely essential to progress, especially material progress, viz., thought, trouble, and expense; invention, construction, outlay. Rates for gas lighting, sewers, roads, &c., were unknown a few hundred years ago; now you have them and your money's worth, in the long run. Civilisation implies pecuniary outlay; and with increased civilisation will inevitably ensue increased rates.

792

1872.

What astonishes me most in man is the greatness of his ignorance and his extreme credulity, the rule being, the more ignorant the more credulous; he is then silly but amiable. But when he begins to know a little, when his intelligence has mastered the sciences, for instance, he becomes frequently as incredulous as before he was credulous, will believe nothing but on positive proof; and becomes as unwise and disagreeable as he was silly and

agreeable in his former state of ignorance and superstition. And yet he still is, and ever must be, extremely ignorant, measuring what little he knows with the immense and unexplained facts and mysteries which surround him. He really cannot explain the simplest facts: why a horse is piebald, how flowers, insects, shells, &c., are so variously and beautifully coloured, nor how the inside of an egg becomes converted into a living mass of feathers. As to the mystery of the heavens, it is beyond him altogether, and ever must be, unless some special messenger should be sent to him with an explanation; and even then, could he comprehend it?

793

1872.

The love of the marvellous is much stronger in most people than the love of truth.

794

1872.

Subject for a book: "On the Mythraic, Heathen, and Druidical Origin of the Ceremonies and Customs of the *soi-disant* Christian Churches."

795

1872.

What makes men advance? Religion, climate, race? Consider the inhabitants of the Caucasus; they present physically some of the finest types of man, and their skulls bespeak high mental powers. We are proud to be of an allied race, and take our name from them. Yet, noble-looking as they are, with a splendid climate, and endued with strong religious feeling, what are they? What have they ever done? What mark have they left on the world? What great men have they produced? How much is their present position improved now to what it has been from time immemorial? They are really nowhere in the file of men. What is the cause of this? We reply, *Isolation*, want of intercourse with their fellow-creatures; exclusiveness, arising from their pride; ignorance, arising from want of education; contentment with a little; indolence, which prevents their working hard; they moon through life.

The races of northern and central Europe, with half their ability, perhaps, are obliged to shift each man for himself, to put trust in himself, to seek the means of life from others by work. The European is not proud; he will do anything to turn an honest penny; he will even marry himself! I allude to a fact I read of in the "Memoirs of the Vinton Family," by an American, one of the most curious genealogical works ever produced, in which he notes that one of the family, when they first emigrated to America in the eighteenth century, not finding a minister to hand, read the Church Service himself, and acted as his own clergyman; evidently a man who could turn his hand to anything.

796

1872.

Anger is of different kinds; generally it arises from being hurt in body or feeling. Kick a man, or call him a despicable liar, and in each case he will get pretty angry, I expect. It is quite useless to try and prevent such anger by any religious, moral, or philosophical precepts. Others are angry if opposed, even in their opinions. These are people who have a high idea of themselves, are proud, and want all to obey and agree with them. This is the surest sign and worst form of admiration of self.

Anger again arises from seeing injury or injustice done to others, or at triumphant evil. This is a noble feeling, and to be approved; it is a sign of possessing a strong moral sense, and of sympathy with your fellow-creatures, without regard to self.

797

1872.

I dislike eloquence, spoken or written, and regard it with mistrust. Fine sentiments, expressed in fine language, unless accompanied with good sense, lead us astray. Eloquence, like finery, is beloved by the crowd; all excitable, ignorant, emotional people delight in it. The Irish and the French especially have too frequently been misled by men who thought they were statesmen, but who were merely orators.

1872.

When one looks round on the world, it is astounding to remark and reflect that, out of its many hundred millions of inhabitants, both now and in the past, all but a very small section, indeed a mere handful, have believed and still do believe the most silly and pernicious creeds, and entertain the most foolish and evil ideas about the Creator. Among them all, perhaps, no creed is more monstrous than that of Christianity; for a sincere Christian holds and teaches that the Creator condemns to everlasting torture of the most dreadful description millions of people for no fault of their own, and awards eternal bliss to millions of others from no merit of their own! and yet they address Him as "Father!" What human father would treat his children so? What would you say of him if he did? He might as justly punish those of his children who were deformed, and give all he could to those who were best looking.

It would seem as though the moral sense of mankind is yet to be developed. In old times, and even up to late days, no good Christian would have seen anything wrong in this capricious conduct. God may do what He likes with His own, they would argue, and it is not for you to question His decrees. To a harsh, unjust, hard-hearted, vindictive nature such conduct may, perhaps, appear quite natural and comprehensible; but to a kind-hearted, and just nature, it is horrible. People who hold the theory of "election by grace" can have no moral sense: and whilst the great mass of Protestant Christians hold such ideas about their God, or must, if they are truly Christians and not Christians in name only,—the other great mass of Papal Christians eat and drink their God bodily, his real body and blood! Certes, Mumbo Jumbo still rules the world. Those also who hold the creed of vicarious punishment are likewise deficient in a moral sense, in any sense of justice, in fact, and can have no idea of right and wrong. Such people are not to be trusted.

799

1872.

Never lose your temper, for you have no idea what pain and trouble it often costs one to find it again. When you have got it, keep it. "Expertô crede."

800

1872.

"Pure religion breathing household laws," writes Wordsworth most justly. If religion does not give to us wholesome and elevating household laws, and be a religion most practicable at home, it is not pure or good at all.

801

1872.

A politician—well yclept by Shakespeare "scurvy"—and a statesman, are widely different beings. Thiers is a specimen of the first, Cobden of the second: the one cunning, the other wise. Milton, Sully, Chatham, Pitt, Fox, Bismarck, Cavour, Mazzini, Bright, Leopold II. of Austria, and men of that class, are statesmen; D'Israeli, Palmerston, and the Jesuits, and people of that class, are politicians. The statesman thinks and acts only for the good of his people or of the world. The politician thinks and acts only for the purposes of himself or his party.

802

1872.

Wherever there is animation and youth there is beauty. The beauty of the young girl is one kind, the beauty of the kitten another. Both are beautiful, full of grace, and showing that undefinable perfectness of ease and action, that lightness and grace of movement, which is pleasant to look at and to muse upon. There is the beauty of the eye and the beauty of the ear; the one in colour and expression, the other in form alone; there is an exquisite beauty of form in the latter, which is, in its way, more attractive even than the beauty of the eye.

803

1872.

I stumbled on the very threshold of life, or rather was tripped cunningly up as I came running into the world, and have never recovered myself entirely since.

I was wounded and maimed as I entered the Palace of Life, and have gone halting about in its corridors ever since, nor have yet been able to mount into the state chambers, or share in those festivities which I hear and sometimes catch a glimpse of around me.

804

1872.

This world is to be destroyed—Christian and Heathen agree in that—and as the Scandinavian saga says, that terrible end of all things shall be preceded by—

“An axe age, a sword age;

Shields shall be cloven—

A wind age, a wolf age,

Ere the world sinks!”

Does not that perfectly describe the present century? Is not this very age we live in an age of wind and wind-bags? Are there not wolves, fierce, cunning, and bloody, abroad? The Papal wolf, the Buonaparte wolf, the Communist wolf, one as rabid and relentless as the other. Karl Blind, to whom be all honour, writing on the old Teutonic mythology, says, “Only after this terrible convulsion shall have ended, will there be introduced a new and peaceful reign, with eternal bliss. Then, the white God of Peace, whose death Loki (the God of Evil) had encompassed will triumphantly return.” The world is in every sense, material and spiritual, to be reformed. In the “Voluspa” the prophetess foresees the coming of that Golden Age:—

“She sees arise

A second time,

Earth from ocean,

Beauteously green.

Unsown shall

The fields bring forth,

All evil be amended.

Balder shall come:
Höder and Balder,
The heavenly Gods!"

The Gods of Peace and Light. Yes! the old world is in its death throes, but it dies hard; nor will the sun of that Golden Age shine upon regenerated earth until the one Holy, Catholic, and Universal Church shall be established among all mankind throughout the whole world.

805

1872.

In the composition of music there are three powers required: (1). Inspiration, or imagination, producing invention. (2). Memory. (3). Adaptation. Thus, for example, Beethoven is gifted most largely with the first power, and Offenbach with the two last.

Painting requires three powers: (1). Inspiration, or imagination. (2). Perception, or appreciation; and, (3). Imitation.

The great Italian artists possessed the first and second. The modern realistic school the second and third.

806

1872.

THE SENSES

May be thus classed:—

1. The spiritual sense.
2. „ moral sense.
3. „ intellectual sense.
4. „ common sense.
5. „ the bodily senses.

The first requires imagination and conceives just ideas of God, religion, and love. The second perceives the difference between right and wrong. The third perceives and receives by means of the reasoning powers. The fourth perceives the likelihood and probable bearing of things, and the fifth simply keeps us going through life. The two first are very uncommon.

807

1872.

Love is the joy of life; Faith consolation in death.

808

1872.

That women are naturally superior to men is shown by the fact that, but for them, we should not exist at all. It is they who bring us upon the stage, and present us with the gift of life. The receiver is always inferior to the donor, and is under an obligation, in such a case, which he would be ungrateful not to recognise.

809

1872

No doubt some who were first on earth shall be last, and the last first, in another state; that state where nothing is obtained which is not deserved, nothing done but what is known, and no rule of life and action but the good and pleasure of others. For amongst the great, the wealthy, and educated, many are born with miserably mean souls, ignoble, deceitful, vile, and wicked; whilst many among the poor, and uneducated, and despised, have noble and beautiful souls. To these, after this world's life, the order of their position will assuredly be reversed.

810

1872.

Most children are like angels until the feelings of their sexual nature are developed; then many of them become perfect devils.

811

1872.

'Passion, prejudice, sentiment, and ignorance, are all equally calculated to prevent men from forming just judgments of things and persons.

812

1872.

A person once convicted of perjury or deliberate falsehood, should not be allowed to give evidence on oath in a court of law.

813

1872.

Anyone who wilfully conceals his existence from his family for five years to be legally regarded as dead.

We want you to have certain decided opinions and principles; a certain amount of *faith*; in fact, because we want to have faith in you; and unless you have such, we can place no reliance in you at all, and can have no *faith* in you.

You must have *faith* in God, in his existence and love; in the ultimate reward of good doing; the ultimate punishment of evil doing; in an after state of existence wherein, at some time, everything shall be known and nothing hidden; where judgment will be passed upon you, not so much for your acts as your motives for them. You must have faith in all this before we can have any faith in you. For if you have not this belief what shall restrain you from doing whatever pleases you without the slightest regard to any final result, so long as in the present you obtain your wish, or an apparent advantage?—we can see nothing whatever. The law? pshaw!—he must be a bungler, indeed, who cannot sin daily against God and his neighbour without falling into the clutches of the law. Society!—well, that certainly is a restraint, and would be more effectual if Society only knew all you said and did; but Society, so long as you make yourself agreeable to it, feed it and flatter it, will not be eager to discover or quick to condemn your failings, your sins or your crimes—it is its interest not to do so. Of course you must be careful, but that is all; sin decently and slander quietly; thus done, sin and slander are not only not shameful in Society, but are condoned and even liked.

We want you, then, to acknowledge a Higher Being, a higher state, a higher law. We want you to know that your future happiness depends on your conduct in this world, and not on the mercy, love, or kindness of any other being, however forgiving, loving, or divine. *Your* sins and shortcomings will not be glossed over on account of *his* merits, and your own good sense should tell you that the idea is foolish, unjust in practice, and impossible in effect. To imagine that your personal offences can be condoned or remitted through the merits or suffering of any other person whatever, proves you to be void of any sense

of justice, of any moral sense, and as all Christians hold this creed, so is their idea of right and wrong fundamentally sapped.

815

1872.

As to the saints of old—the men who have been made saints by the Papal churches—some of them, I dare say, if they could only speak, would object to the title, and declare themselves not saints at all. The saints of our Church are:—*Sancta Sapienza, Sancta Simplicitas, Sancta Innocentia, Sancta Gratitude, Sancta Temperantia, Sancta Humilitas, Sanctus Fortitudo, Sancta Indignatio, and Sanctus Amor.*

816

1872.

Good looks, good manners, good dress, accomplishments, have slight respect from me; but good principles, good feelings, and good ideas, these I find most attractive, and desire to have those who possess them my friends, and none else.

817

1872.

The moral sense is very weak and but poorly developed in most people; to feel as indignant at wrong done to others as though it were done to yourself is not common. Everyone, indeed, can call out, and does cry out lustily enough, and express the most righteous and disinterested love of truth, of justice, of charity, when he himself is injured in any of these respects, but when it is another who is the sufferer, his indignation is usually of the mildest description; and, indeed, the greater number of people don't feel at all about it, and, as a rule, don't pretend to. But this feeling for themselves when injured, if they don't also feel for others, proves that it is not the action but the result which pains them, and which they feel and resent. It is this dullness of the moral sense in respect to great criminals which is one of the worst signs of the times, and proves the necessity for a new religious code of morality, the teaching of which should be clear, concise, and incapable of a perverted meaning.

818

1872.

It is curious that the name of the discoverer of America was "Christ-bearing Dove," or Christofero Colombo. The effect of this Christ and Dove bringing to the native Americans was persecution, injustice, tyranny, extermination, and death. In South America and in Mexico all this was done by those most excellent and orthodox Christians—those amiable, virtuous, noble Christians—the Spaniards, for the honour and glory of Christ their God, and Mary, their immaculate virgin goddess. As to Columbus himself, after all his trials and final success, the only trace of his name is to be found in Columbia, whilst the names of both the Continents, North and South, the names of half the world, is derived from an Italian, whose chief claim to the honour is that he visited the land in the wake of the great navigator.

Such is Fortune!

819

1872.

Humility can only arise from a feeling of unworthiness. In proportion as people have a high opinion of themselves, I do not see how they can possibly be humble, or feel humility, however much they may profess it.

Humility also depends greatly on the consciousness that all we are and have is from God; a gift, a loan, a favour conferred upon us, and not the result of our own act and deed. Self-made men, as they are pleased to call themselves, are seldom, we suppose, men of humble mind, or impressed with a humble sense of their own worth and character.

820

1872.

What does a man act upon? Surely either from principle or feeling—from head or heart. As a rule, men act upon feeling alone, and the man who acts upon principle may often have to act against his feelings. Everyone must have something to guide his acts. If his principles are good, his acts will be presumably good; if his principles are bad, his acts will pretty surely be bad. If he has no

particular principles, he may act well to-day and badly to-morrow; that is very unsatisfactory, you cannot trust such men, and we demand that human beings should have good principles instilled into them when young, so that if they act badly as men, we know they, at least, are acting against their principles, against their conscience, and are open to repentance as regards themselves, and may be induced to make reparation to the persons they have injured. A man with no principles, or with bad principles, has no such supersensual power to guide and modify his actions, and his own interests and pleasures alone, as he conceives them, urge him on to words and acts which may inflict incalculable injury on others, of which he is quite regardless. Such a man is capable, according to motive or circumstances, of any crime; and a man without good principles or feelings is indeed a very devil.

821

1872

Comte and his party hold that the world, or the more civilised portion of mankind, rather, must pass through three stages of advancement and phases of thought, to wit, the religious, the philosophical, the scientific. The world had passed through the two first, like the child through its babyhood and teens, and is now in the third or scientific stage. The ordinary idea of religion they regard as absurd. God—what is that, what does it mean? According to them it is a mere name, a symbol; a device made by clever men to work on their sillier fellows, like old Bogie on children. I have heard these things said, I have sat by and heard them said without expressing that horror and disgust which I felt internally.

To my mind nothing can well be conceived more dreadful, more ungrateful, and more unnatural, than to make use of that reason with which the Creator has endowed us, to deny His existence, and to ignore and repudiate His love.

822

1872

Life is like the ocean, now calm, now stormy; and the years are like waves, which come tumbling in one after another on the wreck-strown and limitless shore of Time.

823

1872

Sensitive people and people with tender consciences are the most unhappy of mankind, but they are not therefore the worst; they magnify their shortcomings, troubles, and faults, and brood over them till they appear enormous. Great scoundrels are usually thick-skinned in feeling and conscience, or have very little of either; they only suffer if detected, and in reality not much then.

824

1872

If any one offends or injures you, to resent it is silly, to retaliate is unbecoming, to revenge it is wicked, to forgive it is wise, and to forget it—well, forgetfulness may be difficult, as memory is independent of the will, but like old King George, you must “remember to forget,” and that will do nearly as well.

825

1872.

“Seekers after God.” By the Rev. F. W. Farrar.

He admits that these men, whose lives and writings he records—Seneca, Epictetus, and Marcus Aurelius—held opinions and performed deeds which might shame a Christian; but he lays too much stress on Christianity. However, he is so far right, that the heart will carry it over the head any day, and all these heathens only spoke of what ought to be done, and do not seem to bring eternal principles and divine rules of life into enthusiastic action. These philosophers are very unsatisfactory. A great deal of right *talk*, and truth in the “abstract,” but of the real struggles, trials, and temptations of life, very little indeed; in fact, nothing.

CONFUCIUS.

As an instance of the simplicity of the Mongolian philosopher: Yen Yuen asked about perfect virtue. Confucius said: “To subdue oneself and return to propriety is perfect virtue. If a man for one day subdue himself, and return to propriety, all under heaven will ascribe perfect virtue to him.” His idea of perfection is freedom from all worldly desires, merely Stoicism in another form.

The desire for notoriety, of being noticed; of being thought much of; of attracting attention, forms one of the most marked features in the human character; all such desires have their rise in vanity. It is this which often leads people to commit the greatest crimes, the greatest follies, and perform the most outrageous and extraordinary acts; it is this which gives a secret internal pleasure to the soldier, the sailor, the monk, the priest, and the various sisterhoods in their fancy dresses. It is common to all who wear a dress or uniform which seems to distinguish them from other people. They are marked out by these means, and are sure at least to be noticed. Vain people, like Milton's woman, long "to be seen, though by the devil himself." It is indeed more particularly the woman's dominant passion, as pride is that of man, and is the cause of her manifold caprices in fashion. It is perhaps the most powerful feeling in our spiritual nature, and leads to the greatest acts of self-negation and self-punishment. Together with pride, it is at the root of the power and permanence of the Papal, Buddhist, and other priest-hoods; who, as the price of foregoing man's dearest pleasures, moral, social, and material, receive in exchange the veneration and incense worship of their poor fellow creatures, and are regarded as the intermediaries between them and the Deity.

826

1872.

I am no great admirer of some small nationalities, such as the Irish, the Greek, the Polish.

Poland is celebrated for the *Plica Polonica*, the Cachuca, dirt, and orthodoxy of the Papal cast.

Greece for its brigands, knaves, dirt, and fanatic orthodoxy of the Greek cast.

Ireland for its jigs, pigs, dirt, and fanatical orthodoxy of the Papal cast. All three stand high in the estimation of the Roman and Greek Churches, and all three are equally dirty, unscrupulous, troublesome, and selfish. The Irish, Poles, and Greeks, are indeed the greatest nuisances in Europe, and are all stupid and fanatical upholders of old superstitions.

827

1872.

The Irish are ticklish, the Welsh touchy, the Scotch tetchy, and the English testy.

The Irish love pleasure; the Scotch, position; the English, power.

The Irish have no sense, the English have common sense, the Scotch, uncommon sense.

The Irish mind is quick, the Scotch deep, the English slow.

The Irish are good haters; the Scotch good lovers; the English neither hate nor love unreasonably.

828

1872.

There is nothing for which I feel more grateful than the capacity of feeling gratitude; my greatest pleasures have been those arising from the sense of kindnesses done to me. To my Creator I am always, I trust, grateful; and sometimes to my fellow creatures, including other animals than man; to trees and flowers, and all created forms of beauty and intelligence. All these afford me pleasure, for the power of feeling which I am most grateful to Him who endued me with that capacity; for wherever I go I carry happiness and employment about with me, and whilst I live, still love.

829

1872.

THE DUKE OF BUCKINGHAM'S EPITAPH IN WESTMINSTER
ABBEY—HENRY VII. CHAPEL.

"DUBIUS non improbus vixi,
Incertus morior non perturbatus,
Humanum est nescire et errare.
Deo confido
Omnipotentî, benevolentissimô
Ens entium
Miserere mei!"

A very noble epitaph for a doubter. In the frontispiece to his printed works, after the above, is given—

"Pro regê sæpe, pro republicâ semper,"

A motto which I venture also to adopt.

830

1872.

Transient sins and evils attendant on our transient state on earth; casual sins arising from our human constitution, such as we have unavoidably and necessarily committed, owing to circumstances which have forced them on us. All such sins, evils, and errors as these, which are incidental to our corporeal existence on earth and its usual accompaniments, we lay not so much stress upon: born of the body and the world, with the death of the body and our departure from this world, they will also die and be no more: their punishment also is generally inflicted in this life on the body, the penalty is paid and the spirit repents and is set free at last. But for other sins, arising not from the body or our relations with the world, but emanating from your own everlasting soul; sins arising from a bad spirit, vindictiveness, pitilessness, hate, envy, deceit, injustice, slander, oh, beware of these! For the punishment of such may be as long continued as the deathless soul itself, if unrepentant and unregenerate.

831

1872.

ON THE CONDUCT OF LIFE.

If an injury is done you, never retaliate. If a kindness, be sure to reciprocate it: the first course will lead you into thorny ways; the second into a garden of sweet-scented flowers.

Never quarrel with any one. Enemies are as bad as mosquitoes, and even a little one who you cannot get rid of may spoil a whole night's rest.

Never impute bad motives to peoples' bad conduct towards you; what you think arises from bad intention may be merely the result of thoughtlessness or negligence. Dismiss the idea of bad motives from your mind as you desire to pass happy days.

Be slow to take offence, it is often taken when it never was meant.

832

1872.

Love; success; hope.—What is life without these charms? I have lost them all and still live on. Some men, I see, are radiant with love; triumphant with success; buoyant with hope; but I am humiliated by contempt; borne down with failure, and dull without hope, yet not all without hope; a future hope and a faith which cheers my lonely way.

833

1872.

According as people are of use or give pleasure to the world, so does the world reward them. Some people live to be of use only to themselves; such will pretty surely succeed, as it is called, in life. Others live only to give pleasure unto themselves, and these, as surely, will, in the long run, come to grief.

834

1872.

"KILLING NO MURDER."

AFTER Cromwell read this tract he is said never to have smiled again. There are many at this day who might not smile again after hearing those words of doom. The Pretender who causes civil war; the Monarch who, through treachery or blood, has gained a crown; the men who, in the name of "Divine right," (!) set citizen against citizen; the man who claims to be God's vicegerent on earth. All these should tremble when they hear these words, "Killing no Murder."

835

1872.

Great Britain is an aristocratic Republic with an hereditary President. The United States of America a democratic Republic with a short-lived, elected President. The first is the best and most durable form of Government (other things being equal, which, unfortunately for us, they are not, but when we get rid of an hereditary Senate and a State Church, we shall have done much towards improvement).

836

1872.

Our taste and our minds form the measure of our sympathy. If people's tastes and ideas differ altogether from mine, I can no more associate comfortably with them than if they belonged to another world. Neither with Bill Sykes nor Dr. Manning could I possibly endure to live.

837

1872.

Human beings are so much the slaves of appearances. that if the most virtuous and loveable soul conceivable were contained in the body of a deformed dwarf, no woman could possibly love him : but, if the soul of a devil, dwarfed, deformed, and vile, dwelt within the body of an Adonis, women would love him to madness and regard him as a sort of fallen angel—fallen, indeed, but still an angel.

838

1872.

There is very little pure and true religion ; none actively dominant. You must not expect us to dignify with the name of religion, that pernicious superstition which passes under the name of Christianity, and which, putting aside the effect of the moral teaching of its Jewish founder, has been always most injurious, and sometimes fatal to the best interests of humanity, of mankind, and of the world, against both of which, indeed, it pronounces open warfare, and with which it has no possible feeling or sympathy.

839

1872.

The blasphemous and abominable theory of the "elect" emanated naturally from a Jew, from one who had been in the habit of regarding his own race as God's elect, and was good enough to extend the favour to outsiders. Until this idea of *your* being, or *anyone* being, specially "elect," you have no proper idea of the Creator, to whom, the meanest and poorest, nay, the most vile and wicked, of His creatures is certainly as precious and dear as those more happy or favoured ones who regard the multitude around them with open pity or secret scorn.

840

1872.

Life is long, they say, but what is it to eternity? Why, a mere shadow of a moment; and yet that moment to me appears tediously and painfully long. Life on earth, to me, has been as a piece of music, in which the sweetest strains and the most excruciating discords have succeeded each other without any apparent rhyme or reason; a piece of music in which the years are semibreves; the months, minims; the weeks, crotchets: the days, quavers; and the minutes and moments semi and demi-semi-quavers; in fact, these last are mere shakes, and many of them no great shakes, either. However, I do my best to keep the music of life, so far as it lies in my own power, in tune and time.

841

1872.

The earth is like a living creature, of which the ocean is the beating heart, and the fresh water its blood, which through arteries and veins permeates it, is carried up into the air to fall again in showers, and sustains its life.

842

1872.

There are two words which convey no definite meaning to man; two things which are quite beyond his power to comprehend, viz.—Infinity and Eternity. It is impossible that he should understand Space and Time—Life and Matter, without beginning and without end—it is impossible for him even to conceive them, as he will soon find if he tries seriously to bring their meaning home to himself. If he is wise and does not wish to become insane, man had better rest content with the admission of their existence, with humble faith in the Deity to whom they apply, and confine himself to such studies as may practically benefit his race, himself, and the earth. For this purpose a pure, elevating, and reasonable religious creed, is a first necessity. As to the theoretical and dogmatic theology of the Churches, the less he has to do with it the better.

843

1872.

There is perhaps no greater pleasure to a vain character than to fancy himself the specially chosen and favoured child of his Creator. Creator and father mean the same thing, and in all ages men have called themselves children of the Great Father, of this or that particular or Supreme Deity, and certain of them have not failed to declare themselves His special favourites and an elect and peculiar race. In the old world this was universally the case, and the Jews were not the only ones who claimed to be under the special protection of their Deity, only none made it so much an individual matter and wove it in with their daily life, and none, we may add, probably treated their Deity in the same familiar way, of which Moses's discourse with the Lord about saving the Jews from destruction may be taken as an example. This idea of special favouritism is the natural result of great self-conceit, and is prevalent among us to this day in a less offensive degree. The French are always informing the world that they are chosen by the Deity to lead other nations on the path of progress and civilisation, and inscribe on their coins—"Dieu protège la France," as though other people were of no such particular consideration with Him. But neither Jew nor Frenchman need believe that they are dearer to their Creator than the poorest and weakest of the human race, his less gifted and more unfortunate children.

844

1872.

Confession, penance, solitude, or retirement from life, are feelings natural to man, and are not likely to be eradicated, but should be put in practice under certain conditions. That "open confession is good for the soul," is an old and true saying. Our *secret* sins how they weigh us down! "Forgive us our secret sins."

"Canst thou not minister to a mind diseased:

Pluck from the memory a rooted sorrow;

Raze out the written troubles of the brain;

And cleanse the stuff'd bosom of that perilous stuff

Which weighs upon the heart?"

No, there is no help in this state but by confession; secret

sin must out or it will stifle us ; there will be an overflow at last, some time here or hereafter ; sure as the flooding of a pent upstream, you must speak out or die. You can no longer bear this weary burden, and must confess to some one, ask advice, or pity, or forgiveness, and there is no one perhaps more fitted to receive the confession of a sinful soul than a venerable, experienced, and sensible minister ; he has, it is true, no power in himself to absolve or forgive, but he can counsel and console the wearied, the erring, the doubtful, the sick of mind, the troubled spirit ; he can point out the necessity of repentance, and the certainty of divine forgiveness consequent upon that repentance, and the reformation which must succeed it in the innermost soul of man. It is not enough to be sorry, you must hate the sin which you have felt and acknowledged, and become regenerate in spirit. As to penance, there are hundreds of people we see about us, or meet, who are performing voluntary penance, though perhaps unconsciously. I have known many, charitable abroad, who deprive themselves of this or that pleasure, and are even parsimonious at home ; who do what they do not like, and are anxious to be of use to others in the way most disagreeable to themselves, and who act thus, feeling it to be a kind of penance and a set-off against little vices and failings in which they indulge. Indeed, no one can feel that he is a sinner, without also feeling that he deserves punishment, and is indeed at times anxious to receive it, for his sense of justice tells him he ought not to escape.

As to hermits, they are common enough even in big cities, alone amidst crowds ; you need not go now into the desert to find them, that locality has fallen out of fashion now-a-days, no desert is like a big city, no sense of loneliness and solitude so complete as there ; it is in them now you will find your monks (Monks) voluntarily cut off from their fellow men, alone, unkempt, unshaven, in rags ; the contempt, the laughing-stock, or wonder of the crowd, of which however they appear quite heedless, and like true monks are indeed proud of their dirt and rags. These are the worst class of monks, the true monk of the New Church may retire within himself, in desert or city, but he still attends to the decencies of life and never ceases to be of use to his fellow creatures in some way or other.

845

1872.

What is the use of arguing, or of being angry with people who choose to believe silly things? You might as well talk to a brick wall, or contend with a donkey. You must leave the stage clear to good old Father Time, who works wonders, slowly and quietly, in his own way. Ignorance, prejudice, and credulity are Three Disgraces which are more powerful in their way than the Three Graces of old.

846

1872

An artist is not merely such by virtue of his power of imitation; that which constitutes the real artist is the perception and appreciation of Nature, arising from his strong and deep sympathy with Nature under all her aspects; the grand, the beautiful, the graceful, and the ludicrous. If he has this gift he is in reality an artist, though he may lack the power of expressing his feelings by pencil or brush.

The power of imitation, and the portrayal of objects in greater or less perfection, is generally supposed to indicate an artist, and those who are thus naturally endowed are called artists, though they may have, perhaps, little more claim to that honourable title than a photographic machine has.

It is this power of reproduction, portrait (*trait pour trait*), of realistic imitation which is the characteristic of the modern English School of Art generally; our painters are gifted with great natural powers of imitation, improved and perfected by education and practice; but of that spiritual sympathy with Nature which distinguishes the greatest geniuses, they possess but an infinitesimal quantity. It is this quick and deep perception and appreciation of Nature, arising from an intense sympathy with her, which gives such value to the art of ancient Greece. Our remark extends to other arts than painting, and we hold that there are many "mute inglorious Miltons," many true poets who never tagged a rhyme, many musicians who never played an instrument or sung a song, just as there are many true artists who never yet drew a line or painted a single picture.

847

1872.

FORMULARY FOR MORNING BATH.

"Wash you, make you clean; cease to do evil, learn to do well."

Let each morn's external baptism be an emblem of internal cleanliness and purity.

848

AXMOUTH, June 23, 1872.

The vocal air with music resonant,
 The gentle hum of buzzing insect life,
 In harmony with lulling sounds of leaves
 Rustling with pleasure at each passing breeze ;
 The twittering, sweeping swallow, and the singing thrush,
 Mate answering mate in one unceasing choral symphony
 Of happy Nature in her happy life.
 Health, Peace, and holy Quiet ; angels
 Of all that's beautiful and fair, and good,
 Unseen, yet with a presence felt
 By the spiritual soul,
 Glide hand in hand throughout these flowery dells.

849

1872.

Religion consists of two qualities : the love of God, and the love of Truth. The first, arising from a sense of the greatness and goodness of the Creator of this world, of ourselves and of universal life, may and does often exist without any desire or love of truth abstractedly : but they are only half devout and only half do their duty who are thus moved towards their Creator usually and principally, as the Dispenser of Life to themselves personally ; and if they do not long for and seek after the truth about Him, who is the God of Truth as well as of Love ; they are but like children, all feeling and no intelligence. A great mass of the Greek and Roman Churches are in this state, if of good natural disposition ; but no doubt the greater number by far act more from fear of their Devil than from love of their God.

850

1872.

When the Roman Empire fell to pieces, three principal nationalities peopled Europe (we purposely omit the great Slavonic race, which at that time was as much Asiatic as European). These three were the Latin, the Keltic, and the Teutonic. Under the Latin race we range all the inhabitants of Italy and cognate races; under the Keltic the numerous varieties of race in France, ancient Britain, and parts of Spain; under the Teutonic all the varieties of that race, including the Northmen and Scandinavians. Amongst the most marked characteristics of the Keltic race is to be placed superstition; among the Latin race, immorality; among the Teutonic, love of independence. After the Empire died out, the Latin and Keltic races mingled to a great extent and formed the present inhabitants of France, Italy, and Spain, with many a dash of Teutonic blood. These now all speak a Kelticised or hybrid Latin language, and when the Keltic element preponderates, they are superstitious, *i.e.*, rabidly Popish; and when the Latin element preponderates they are shamelessly immoral; whilst the Teuton, neither superstitious or immoral, stands still on his independence, *i.e.*, he wishes to be self-dependent, and to be that properly he can neither be superstitious or immoral. To this race has arisen consequently a wonderful extension. Europe, Great Britain, and the United States of America, attest the development of their power. The people of Great Britain stand unquestionably in the very first rank of this great and noble race: their history speaks to that fact, trumpet-tongued. Nevertheless, we ought none of us to be separated by circumstances, but should all seek to advance together, and that great subject is only to be effected by an Anglo-Teutonic league.

851

1872.

Half-past ten on a lovely July morning at Ilfracombe. The church bells ring out notice to prepare for Divine service. It is a pleasant and sweet feeling to know, that throughout the length and breadth of the land, in town and

village, from stately cathedral, and ivy-clad old country church, or from little chapel; in the crowded city and in the most retired solitudes, men and women, young and old, rich and poor, happy and miserable, all will hasten about the same time to meet together in prayer, praise, thanksgiving, and worship of their common Creator and Lord. It is this which knits a whole nation together, whatever their special differences of opinion may be, and unites them in one family, acknowledging one Father, whom all worship and adore.

Private and individual worship, family worship, public worship, are all equally necessary for the healthy and proper development of our religious feeling and life. Not to gad after popular preachers; not to hang upon the eloquence of some little oratorical hero of the day, but to hold humble, holy, and special communion with our Lord and Maker; that should be the special purpose of our Sunday, our sabbath, our day of rest, our holiday, our holy day: that it should be a day of rest, of recreation, of praise, thanksgiving, and consentaneous worship of the Creator of us all.

852

1872.

Of all the feelings with which we are endued, **that of sentiment** is, without doubt, the most dangerous, is **apt to** lead us most astray; to confirm us in the most noxious prejudices; to distort most strangely our spiritual vision; and, without reason to guide and control it, to produce the most disastrous and pernicious results. Sentimental woes and grievances, even sentimental love, sentimental poetry, sentimental philosophy (like that of Ruskin), sentimental religion, are all so many will o' the wisps, leading us into bogs and morasses, where we are likely to sink deeper and deeper into death. Sentiment is the mother of that mysticism which is the curse of so many sects and persons in the Papal, Greek, and English Churches, and in the Churches of Buddha and Mahomet.

For Sentiment to run riot and produce these pernicious results, Reason must be excluded; for the bright and holy light of reason would at once dispel, like a fierce and

powerful sun, the darkness and mists in which mystery shrouds itself.

It is only by sentiment that the monstrous folly of the idea of "the real presence" in a little bread and wine could possibly be entertained. "The real presence!" Oh! where can we fly from it? It is around and about us night and day, in storm and sunshine, in birth and death. Is it made more visible by the priest's *hocus pocus*? Is it more felt or more clearly perceived by the tinkling of a bell? This earth is the Temple of the Lord, and His real presence fills and encircles it like the circumambient air. You, in your little light-excluding church, shut it out as much as you can. With all your pictured windows and coloured walls, your smell of incense, and rolling music, and priests richly clad in fantastic garments, do you see Him, do you feel Him, as a real bodily presence, any more than the wildest Pantheist? No, not one whit the more. He is still invisible and intangible as ever, and it is *Sentiment* alone, which brings you, as you idly think, into bodily or personal communion with Him.

What are we to say of you: but that you are by sentiment rendered foolish, and, indeed, insane? for what can be more insane than such a belief? You are as completely insane as the poor demented girl, who in her delirium, dandles a visionary child, kissing and playing with her little darling, alive, as she believes, in her arms, whilst, in truth, it is sleeping peacefully beneath the grass-covered earth. There is as much "real presence" in the one case as in the other.

That spiritual intoxication which characterises the mystics of all churches, is, indeed, only sentiment running riot and gone mad, and nothing, to our mind, can well be more revolting or abominable than the result. Drunk and mad, indeed, they profess themselves to be; and overpowered with what they call the spiritual draughts of divine love, in which they indulge till they become inebriated, and rave in a manner offensive to all sober-minded people.

MOTTOES.

LABOUR the blessing of life. Love the light of life.
Death the gate of life.

853

1872.

So long as the youth of a nation take an interest in religion, politics, and gymnastic exercises, that nation is in a healthy state. But the religion should be pure and elevating, like that of the Universal Church; the politics, those befitting a free citizen in a free state, where individual political duties are faithfully fulfilled; the gymnastic exercises, those which are likely to be of practical use as well as for the development of health and strength, viz.: riding, rowing, swimming, leaping, running, &c. The education of the young women should be more for home use than out of door show,—all that which may be of use and give pleasure to her husband and to the family. A liberal education and calisthenics are necessary for the formation of a good mother, and besides that, such accomplishments as music and singing, which, indeed, to my mind, are essentials for a thoroughly happy home.

“How great is the pleasure, how sweet the delight,

When soft love and music together unite,”

we sing in the old “round,” and that also in former times was the popular idea of heaven: divine love and adoration with choral song.

854

1872.

The old proverb says, “The fear of the Lord is the beginning of wisdom,” and this is true of the *beginning* of wisdom, but wisdom itself is only to be obtained by the love of truth. He who does not love, desire, and long for the truth above all things, is yet far out of the way of wisdom.

855

1872.

I have been twitted with abusing the priesthood, and yet proposing, in “the Universal Church,” to raise up and maintain just such another set. But this is a mistake; I have called them always “Ministers,” as ministering to their congregation and being in its service, which with

the Supreme Council, are the masters and not the minister, who is but a servant, and until he accepts the name of "servant" as a title of honour, he is not worthy or fit to be the spiritual guide and ministrant of his congregation. He ministers to their spiritual wants, but has no authority in himself, or in the nature of his office, to dictate to those who yet regard him with affection and respect as their minister. I do not deny that the minister may obtain great influence over individuals and over his congregation, and I would wish it, indeed, to be so, but it must depend upon his own character; the virtue, good sense, good feeling, and self-sacrificing power which is seen in him. Let him act thus and his congregation cannot well admire, esteem, and love him too much: only he is not to look on his congregation as his flock, of which he is the shepherd: that simile implies at once an idea of his own vast personal superiority, which is ridiculous. He is as much a sheep as any of his fold; only, in the Popish, Greek, and English Churches he is generally an animal of larger size and of less musical voice. The object I had in view was to educate a set of men peculiarly fitted for the ministry, to furnish them with such sufficient means as should make them respected and independent of their congregation, and yet not to offer such money prizes for offices as to render them on that account objects of ambition; indeed, I would rather arrange it, were it possible, so that the higher the office the less the salary: but that presumes an advanced state of spiritual perfection in men generally of which at present I see few signs, certainly not amongst the hierarchy of the so-called Church of England.

856

1872.

"A blackguard is a fellow who does not care when he offends; a clown is a blockhead who does not know when he offends; a gentleman is one who understands and shows every mark of deference to the claims of self-love in others."

"London Magazine," Jan. 1821; "Table Talk."

M 2

857

1872.

How deceptive the senses are if we trust to them alone, is strikingly exemplified by our sight of the sun; trusting to that alone, we should certainly proclaim an utter fool and madman whoever should assert that it was stationary whilst we moved. Our astronomical knowledge, which is the most wonderful in its nature of any we possess, is entirely, we should remember, the result of observation, comparison, and the use of our reason. Revelation has told us nothing on this subject, or if anything, sheer nonsense, about the earth and the heavens, arising from the ignorance of the writers professedly inspired to proclaim truth on earth.

858

1872.

The English have very different kinds of warriors and heroes to the world in general, especially to the French, whose Napoleons and Murats prance hurriedly and with dramatic energy over the Alps or through discomfited foes; whereas two of England's greatest warriors by land and sea, I have just seen represented in engravings, one as a kindly featured old gentleman, in plain clothes, quietly seated and reading a despatch or paper of some kind (Wellington), and the other of a melancholy, serious look, actually kneeling in prayer! The poor weak creature! (Nelson).

859

1872.

The pleasures of the world, of life, may be classed under five heads, to wit, the pleasures of love, power, wealth, health, and work. The pleasures of love are the most universal, and are known wherever families exist. The pleasures of power are perhaps the most gratifying of all to the pride of man. The pleasures of wealth are mainly those of vanity and the senses. The pleasures of health are not known until they are lost, and the pleasures of work are the most pleasant of all, especially of work useful to your fellow creatures, or calculated to afford them pleasure, and when you are well paid for it.

860

1872.

All our thoughts and deeds should be subject to the knowledge that they are open to a Supreme Tribunal, the Judge of which knows more of us than we know of ourselves.

861

1872.

Throughout my thoughts, I have been actuated by the sincere and sole desire of spreading a knowledge of pure and elevating religion as the very first and absolutely requisite groundwork of all good human life and progress; and the duty of us all in seeking to establish civil and political liberty throughout the world. That such a religion is not at present possessed by any important body of men is clear from the fact, that the great mass of mankind is either Buddhist, Brahmin, Mahometan, or Christian, and that this last regards the three former as sunk in the grossest superstition, whilst the three former regard the last as being in a similar plight. This puts one in mind of the story of a gentleman who visited a lunatic asylum, where he was accosted by one of the inmates, who said to him, "You see that fellow there? well, he says he is Jesus Christ; but he is a mere impostor, for it so happens that I am Jesus, myself."

862

1872.

Property: What is property? Proper t'ye, "*proprio tuo*," really your own? Why nothing that you cannot take away with you from this earth; all else is yours—but on loan. Land, money, titles, toys of all kinds; these are but yours for a season—a short season. But your soul is your own, or may be yours if you choose, and all the knowledge you have obtained, and all the wisdom, the mind, and the spirit; the last, let us hope, regenerate: these are yours in very truth. What tremendous issues are involved in that jeering question of the profligate man to the poor old philosopher: "Father," said he, "what a miserable plight you are in if there is no after life!" "And," retorted the old man, "What a miserable plight you are in if there is!"

But not all men can hope to live for the obtaining of wisdom and of truth, for such is the constitution of man, he must marry and be at the charge of bringing up his family; of seeking wealth and position for them and for himself. Yet Love, the spirit and essence of real life, of life eternal, all of us can cherish and cultivate; and if we take away with us a loving, tender, forgiving, and generous spirit out of this world, we shall have done not a little towards our eternal happiness, and may look forward with hope to the life hereafter.

863

1872.

We appeal to every man of good sense; what possible importance to us, to mankind, or to God, can be your various and conflicting opinions, articles of belief, and creeds, if we find you to be quick to wrath, cruel, revengeful, vindictive, spiteful, full of envy, hatred, malice, and all uncharitableness; if you tell lies, and are untruthful, backbiters, slanderers, libellers, hypocrites, humbugs, and shams; if you are avaricious, grasping, mean, ungenerous, jealous, and generally ill-conditioned, relentless, tyrannical where you can be, and humble slaves to all who are more powerful and wealthy than yourselves. Striving for show, struggling for position, ruthlessly kicking down rivals, and servilely clinging to patrons, your whole heart and soul set upon nothing but fame, position, and wealth? If you are all this, or any of this, you may go to church three times on Sunday and once every week day; you may have family prayers, you may have been immersed in or sprinkled with water in your babyhood; you may hold yourself to be one of "the elect," or rest in happy carelessness beneath the ægis of an infallible Pope; you may enjoy the mystery of "the real presence," or be simple as one of the Particular People;—but we tell you your soul is degraded and deformed, and far from the path which leads to God and to eternal life.

864

1872.

People have taken exception to my words in "Broadcast:"—"Christianity is doomed." But I repeat them again—it is no little rhetorical flourish, but the expression of a

conviction founded on observation and reflection. As the belief amongst men in miracles declines, so, logically and inevitably, will Christianity decline, which depends on miracles for its existence. It requires no great seer to forecast the doom of Christianity; and, according as the good sense and moral sense of mankind are developed—as true religion, science, knowledge, and education increase,—so, a good many things besides Christianity will meet their doom: such as hereditary legislation, the divine right of kings, the supernatural spiritual power of the priest, war, the belief in ghosts and witchcraft, and in astrology, &c.

Mankind at large cannot enter on these questions; these studies on abstruse, spiritual, and supernatural matters. It is not possible with the work they have daily to perform, and even if possible it would not be desirable; they are in a much healthier state as they are. But for such as have time, inclination, and means to enter into such questions, they are bound to place before the world as little of the false and as much of the true, as little of the useless and as much of the practical, as they can formulate for the guidance of their fellow-creatures.

865

1872.

Waiters and clergymen both wear white neckties to symbolise the purity and disinterestedness of their motives, though they both get their livings out of us, and expect to be paid for their services like other men.

866

1872.

By the moral sense, I mean the power of perceiving what is right and what wrong; what is good and what evil; and, in spiritual matters, what is true and what false.

It is but too evident that this sense is not very strong amongst mankind; that it is, indeed, weak, and requires training and education for its development. As regards spiritual matters, we fear that the moral sense of Christian nations is either perverted or dead, or they could not *profess*, even, as in the pivot story of Judaism, that the Deity

created two beings and gave them an order which he knew they would disobey, and not only punished them for their disobedience, but all their descendants, to all time for ever. Nor that of Christianity, in which the Deity is represented as requiring a sacrifice for the sins of mankind, which he permitted another being to make in their favour. There is neither justice nor sense in either story: both are derogatory to the honour and glory of God, and disgraceful for a man to credit.

867

1872.

The Oriental's idea of hell was scorching fire, heat being that which caused him most pain and trouble. A North-man's idea of hell is coldness and darkness; and his idea of heaven, light and warmth. This is a far more just idea, yet the light may, in its intensity, become intolerable, and the warmth a scorching blaze.

"In medio tutissimus ibis."

868

1872.

The doctrine of Jesus consists of two distinct parts—the one moral, the other theological—the first very difficult of practical application; the second very easy indeed. It is little wonder, therefore, that people neglect the first, which would cause them a deal of trouble and pain, and is quite inconsistent with the ordinary pursuits of life, whilst they stick closely to the second, which costs them nothing but a "*credo*," and promises them eternal happiness as the result.

869

1872.

There are two things which God will never *force* you to, viz., belief in Him and love of Him; for these are two things which are valueless if not free and voluntary. An *enforced* love no one would care for; indeed, love, by its very nature, can never be so forced—to exist at all, it must be absolutely free. Beliefs, opinions, ideas, convictions, creeds, may, however, be forced, have been, and still are s.

forced upon mankind; by the attestation and guarantee of miracles, or supernatural acts of the Deity, done purposely to bear witness to the divine origin of certain stories and assertions. But you may rest assured that God never did and never will perform miracles in order to force or to persuade you into any belief about Him, or in respect to messages from Him. He has endowed you with reason, which you are bound to use. Reason, science, care, investigation, these you are bound to use in order to form your belief; these only lead to real conviction, all else is counterfeit. Trust no miracles.

870

1872.

A sound faith arises from Imagination and Hope, grounded upon Reason. Persons who are deficient in Faith are not to be blamed but pitied, since they suffer from a defect of nature. People who have not imagination or feeling, are matter of fact and unfeeling. Poor, hard, narrow, matter of fact people, like the Positivists, who yet pin their faith, such as it is, on a clever, crazed, French theorist, and worship that very vague ideal—Humanity. Positivism is, indeed, only a kind of sublimated Materialism.

871

1872.

The prosperous, wealthy, happy man, *may*, perhaps, dispense with religion; but to the afflicted on earth it is their only consolation, and it is unto another and happier life hereafter, where they will be reunited to loved ones lost, and enjoy that bliss they have dreamed of but never known here, that their gaze is constantly turned. To the good, equable, fine-minded man, also, religion may be dispensed with; serene in himself, he needs no other rule of life; but it is religion alone which can tame or destroy the violent passions of anger, revenge, pride, hatred, and lust, which would otherwise make the bosoms of many men the dwelling-place of devils, and themselves become the denizens of hell.

872

1872.

Liberty; Equality; Fraternity. Liberty, national, political, religious, civil, social, and individual. This is what the best men of all ages have taught, sought, and fought for.

Equality: the acknowledgment that beneath the robes of a king or the rags of a beggar dwells equally an immortal soul. Each equal and equally dear in the sight of God, and that the mass of mankind having obtained their respective positions from no merit or demerit of their own, on the one hand should exist no pride; on the other no shame. Equality, perfect equality, before the law. That law which is the delegate of the Deity on earth, and which, like Him, must be no respecter of persons.

Fraternity, brotherhood, which follows as a matter of course, if we are all children of one Father in Heaven, which, however unwilling many may be to admit, or however unpleasant it may be for some to allow, yet seems to us a simple matter of fact.

Liberty; Equality; and Fraternity—justice, respect, and goodwill between man and man, in whatever grade. In this sense all members of the Church universal are bound to hold and uphold, the sacred triad.

873

1872.

By common sense I mean, those powers with which the greater part of mankind are endowed, and by which they judge of events which occur, or act under particular circumstances. Common sense is eminently practical, and is best where it most clearly perceives the essence and tendencies of facts. Proverbs form the literature of common sense, and Confucius is its High Priest; just as Jesus is the High Priest of the spiritual sense.

874

1872.

DISSIPATION AND RECREATION.

Six days of the week are days of dissipation to us all, either at work or play we dissipate our mental and physical powers, and it is as long a strain as they can safely bear. The seventh day should be set aside for recupe-

rating our forces, mental and bodily ; a day of real recreation, in which an act of public worship of the Creator ought to hold a first place, and after that it may be used in the best possible manner we can individually adopt for rest or recreation, the last of which, in its literal sense, includes the first.

875

1872.

Inspiration is of two kinds, ordinary and special, and both divine. Man is a wonderful machine, endowed with a life of his own, which is derived from the Deity, and it is no mere figure of speech to say, that "In Him we live and move and have our being," by means of the Holy Spirit, which is present in all of us, but which, act as it may, can never alter the nature or extent of our individual powers. Thus even the highest geniuses, as they are called, a Shakespeare or a Raphael, are only inspired in an ordinary way. Special inspiration deals only with the immortal interests of man :- God and the Soul—the supernatural ; and for this purpose any channel of communication will do ; the selected medium need be neither eloquent nor learned, but he must be thoroughly honest and a devout lover of truth, for truth's sake only. From many such men, through all ages from the earliest times, the world has received messages from on High, words of warning and instruction. False prophets, or false messengers rather, amongst the Jews and Papists, Baptists, Quakers, &c., have always abounded ; men claiming to be the special messengers of the Deity. But it is not because a man, perhaps half crazy with religious dreams and fancies, comes to you and says : "Thus saith the Lord," that you are straightway to believe him. Listen to what he has to say, and then place such value on his message as it deserves, if it tends to the welfare of your soul or the future of humanity, receive it as true. "Try all things, hold fast that which is good."

876

1872.

The God I preach to you, is not the God of the proud, the rich, the prosperous : but of the humble, the poor, the afflicted ; before you know Him, you must indeed become meek and lowly of heart, patient in long suffering, gentle

and forgiving; before you can appreciate the happiness of heaven, you must have experienced suffering on earth. Yes, to the poor, the weak, the sinful and the miserable, I bring the words of consolation and of hope. To the proud and self-satisfied, the self-righteous, I have nothing to say, for they cannot know Him or receive the unutterable blessing of His Holy Spirit in their hearts. Verily, they have their reward, and what have I found in the hearts of men? Of a truth, they harbour devils; and dwell at ease with them. For whoso harbours a spirit of self-conceit, harbours a devil; a spirit of pride, of cruelty, of hardness of heart, of malice, of revenge, of hypocrisy, of deceit, of contempt, of disdain, harbours a devil. The spirit of Self is an infernal spirit, and must be effectually destroyed before man can become regenerate. This is a warfare in which he who resists manfully, shall, with God's grace, most certainly prevail. Who is the brave soldier—he who grapples with his enemy, wrestles with him and lays him low, makes him a prisoner or destroys his life; or he, who, since he cannot combat, learns to fly? This warfare we each will have to wage for ourselves, and which we must wage and be victorious, before we can become worthy of eternal life; a life-long struggle, yet one in which we have only to determine to succeed, and success is neither uncertain nor difficult. Resist these devils, then, and they will fly from you.

877

1872.

Nothing can be well clearer or more logically certain than that a man who holds eternal salvation to depend on his opinions and not on his acts, can have no moral sense at all, or else his moral sense is quite perverted. Yet this is the creed of Christianity, in spite of what James says—only believe and you shall be eternally saved; disbelieve, or even doubt, and you shall be eternally damned; no matter what your life may have been—the well as the evil doer—for the gates of heaven are securely locked, and for ever barred to all who deny that Jesus was God, and St. Peter, I believe, holds the keys.

Now before all things, before you can even approach

the Deity in a right spirit, you must absolutely and utterly repudiate so foolish and wicked an idea, as derogatory to the loving-kindness and justice of God as it is pernicious to man. For know that there is not one law of justice in heaven and another for earth. Divine justice and human justice differ only in degree, not in kind, and what would you think of punishment being inflicted on a fellow-creature for any creed which he sincerely holds? Yet a creed is only an opinion, and is founded on no provable facts.

878

1872.

A writer in the "Weekly Times," Dec. 1, 1872, remarks that, "In the order of creation certain classes seem born to be the prey of others. Just as the mouse falls a victim to the cat, and the fly to the spider, so the servant girl is the sure prey of the gipsy" (fortune-teller). He might have added, and the sentimental devotee to the priest. Again, he says, "If servant girls were better educated, they would be safer against the advances of fortune-tellers." Item: if ladies were better educated, they would be safer against the advances of the priest. He concludes with "We suppose there must always be a certain number of fools in the world, but they are not all to be found in that class only to which Jane Davis belongs." Very true, Jane Davis, the servant girl, lost her money and the gipsy was sent to prison; let Popish priests take warning. Foolish ladies need the protection of the law against artful pretenders to supernatural power as well as silly servant girls.

879

1872.

The supernatural events related in the Acts of the Apostles are certainly either true or false. If true, then was Simon Peter gifted with the power of raising the dead to life, and of being conveyed through barred doors; if false, the writer must have been an unconscionable liar, or have been imposed upon. To my mind there is no doubt what the verdict of future generations will be on the subject.

880

1872.

Most people have two characters, one theirs by nature, and one which they desire the world to believe is their character—a natural and artificial character. This last is the one we usually see, and it is frequently the very reverse of the natural character, which a man keeps to himself and would hide from others. Depend on it, every man knows his own nature at heart, or if he does not, no one else can. He may and often does hide it even from himself, conscious at heart, however, of what he really is, whether good or bad, brave or timid, sincere or deceitful. He learns it even at school and knows what he really is, in his teens. If by nature selfish and deceitful, he assumes the jolly, frank, outspoken style; if timid and cowardly, he seeks to appear bold and fearless; if unprincipled and immoral, he spouts sentiment and is ostentatiously severe. But let him know that it is hard to play a part successfully for a whole lifetime, and his real character will peep out when he is taken unawares and is off his guard; and, moreover, it is known perfectly well to One from whom nothing is hid.

881

1872.

Which would you rather have to deal with, a bad man who holds good principles, or a good man who holds bad principles? What constitutes a bad or good man respectively? We answer, his tendencies; a man with bad tendencies and good principles, will always be seeking to act well at any rate, and on trying occasions often comes off victorious. But a good man with bad principles, when the occasion of trial comes, will certainly be apt to act from his principles rather than his tendencies, and will cut but a sorry figure. Take an accomplished, learned, refined materialist or atheist; under ordinary circumstances he may be everything that a friend or a citizen ought to be, until he is called upon either to sacrifice himself or another; and there can be little doubt as to which he will then throw over; his own interest will be naturally supreme.

POVERTY.

Extreme poverty, in spite of whatever Jesus and the priests may say, is a positive and great evil. Absolute want the greatest of evils, tending to impel men to curse, and break through the laws of God and man. You may have suffered much and long, have been despised and rejected among men and women; a man of sorrow and of many griefs; have been treated with indifference, cruelty, and contempt by one whom you loved dearly, and for whom you would willingly have laid down your life; you may have been a continual sufferer from disease and pain; you may have smarted from the poisoned wounds of envenomed slander; you may have unjustly been kept in obscurity and neglect, and have been an object of contumely to those whose esteem and affection you longed for; you may have lived a long life, poor, suffering, weak, and unhappy, but throughout all this you may still have been able to hold fast to your faith in God as your Divine Father, and look forward with an expectant and a buoyant hope to a recompense in that future which is in His hands alone, calmly relying on His Divine Love and Justice to the last. But when you are in daily want of your daily bread, of the commonest needs for living; when from night to night you know not where to find shelter and rest; when you are hunted as a wild beast from pillar to post, or shunned like a leprous wretch; when you are dying of starvation and cold, whilst you see around you all the insolent luxury of wealth in heartless triumphal march, flaunting it before your dark and wretched den, before your hunger, helplessness, and despair; when you experience this terrible misery hourly, day by day, and with no prospect of bettering your position whilst life shall last, and this not to you individually alone, but when you know that millions of human beings are as wretched as yourself throughout the world, and go on springing up in ever-increasing numbers, an utterly miserable and hopeless crowd, age after age;—then, indeed, it is hard to hold to your faith in any Divine Power—to believe either in God or man—in the goodness, the justice, the love of God, or of your fellow creatures.

Who can wonder that such men become atheists? Certainly not we; it is one of the natural and almost inevitable results of the evils under which they suffer. "Are we the children of God?" they may cry out, derisively, in their misery. "Give us food, give us drink, give us clothing, give us at least some work and something for doing it." The great of the earth, the emperors and kings, the popes and prelates, the noble and the wealthy, many of whom have been born to great possessions, and have done nothing to deserve them, may well address God as their Father, their kind Father, their partial Father, whose favourites they are. If they are not grateful, indeed they must be heartless monsters; their lines have been cast in pleasant places, and they should thank God for it most devoutly, daily, hourly, and with a deep sense of the goodness of the Divine Providence of their Heavenly Father.

And yet, is this the case? We have no assurance, from their lives and characters, that the most favoured persons on earth are the most reverent and grateful to God—we fear most strongly it is not so.

Nor are the poor the most ungrateful: they are often of a most grateful nature, and do thank God daily for small favours: even under suffering they are pious, and show their piety in their uncomplaining suffering. Nothing else could support them under it.

In one of Bismarck's letters, speaking of the German soldiers in 1866, he says, "Every man is brave to the death, quiet, obedient, of good *morale*—with empty stomachs, wet clothes, little sleep, boot-soles falling off, friendly towards everyone; no plundering and burning; paying what they are able, and eating mouldy bread. There must be a depth of piety in our common soldier, or all this could not be."

Yes, and so also is there a depth of piety in the great starving crowds of the world; in such a case to be uncomplaining is to be pious, and hundreds and thousands of these poor people are "pious beyond the intention of their thought."

We have, nevertheless, no right to count on this as our safeguard from the threatening proportions of that phase of poverty—actual pauperism. We must learn to know what a gigantic and dangerous evil it is, one which human

nature cannot for ever quietly bear and submit to—an evil caused by man himself, and capable, by human means alone, of being alleviated, remedied, and finally cured. We must not accuse God of what has been our own doing, and is the result of our own indolence and folly.

It is worth while to cast a retrospective glance over the history of pauperism—of actual poverty—and the first fact to be noted is, that poverty, from the earliest recorded times, has been regarded and upheld by almost all the Churches of the East and of the West, by Brahminism, Buddhism, Christianity, and Mahometanism, as an actual proof of spiritual superiority, as the most desirable state for man, as the only state in which a pious spirit could be properly developed and evinced. Nor was the idea confined to these religious creeds, unfortunately it was supported and enforced by the teaching of the Cynic and Stoic class of so-called philosophers, and we all know the story of Diogenes, who cast away his wooden cup at seeing a poor man drinking from the hollow of his hand.

Jesus preached poverty as the best passport to heaven, and would allow neither scrip nor staff to his chosen missionaries. The enthusiasm for poverty as the proper state of the real, earnest Christian, gradually, however, subsided, and the early Christian communities sought to modify it, and bring down all classes to a dead level of simple living, by throwing all they possessed into a common fund, and then apportioning it out according to the wants and claims of individual members. But neither this system, nor its modern form of Socialism, can at all adjust the evil in question with the natural tendencies of human life; the adjustment of general property with the claims of industrial life; of association with personal competition and individual action.

This, however, *passim*. The rage for this pernicious idea, pernicious as it is false, of the beauty of poverty, continued to break forth fitfully through all the dark and middle ages, producing a vast amount of mischief, over which the Christian world madly sung hymns of rejoicing when they should rather have gone into mourning at this unfortunate and foolish glorification of absolute poverty, of beggary, and of dirt.

The monastic orders were so many nurseries and forcing-houses of the evil ; from the earliest Christian period of the dark ages these monachists had, more or less, spread pauperism as a rule of life, and preached it up as specially pleasing to God ; they spurned His gifts as temptations of the Devil, and denounced the first duties of all men as wicked in the sight of God, and only fitted for worldlings and sinners ; and in the fifth or sixth century we read that there was a set of "Grazing monks," "whose whim it was to live like the beasts of the field, inhabiting no houses, and eating neither bread nor flesh," their only food being the herbs of the field ; these were, indeed, worse than the beasts of the field, whom they rivalled in their style of living, but outdid, no doubt, in filth, for animals at least are cleanly and monks are not, or ought not to be. The early order of Benedictines, founded by Benedict in the fifth century, spread the evil idea of the holiness of poverty throughout Europe.

The Cistercian order of monks, impelled by the Frenchman Bernard, the mad originator of the Crusades, added enormously to the number of paupers in all Europe, they are stated to have had six thousand houses in all. But, however beautiful the virtue of poverty may be in theory, the monks generally did not care to indulge in it, and when Bernard set to work reforming this Order, he states that many abbots had magnificent studs of horses, and such a variety of wines at their tables that it was scarcely possible to taste half of them at one entertainment, but Bernard himself delighted in absolute poverty and dirt, and earnestly preached both to his brethren and to the world as the highest state of spiritual perfection.

But as a pauper and preacher of pauperism he was, perhaps, outdone by John de Bernardino, of Assisi, the founder of the Franciscan order, and extoller of absolute poverty and living by mendicancy. Taking the injunctions of Jesus as his rule of life, he renounced all possessions of every kind himself, and commanded all people to imitate him, with such success that poverty became a fashionable mania throughout Europe, and crowds of foolish wealthy people gave all they had to the poor (*i.e.*, to the monks, as the most holy poor), adding themselves, of course, to the already

swollen list of saintly paupers spread over all European lands. Order upon Order of pauper monks and mendicant monks arose, and to all of them rich sinners left so much wealth that they ceased really to be able to practice the holiness of poverty themselves, although they still continued to preach it. Having now abundant wealth, they built magnificent churches and houses for themselves, and lived more or less sumptuously; but it was to their interest, though rich themselves, to encourage pauperism and dependence in those around them; and even up to late years, when the Governments have wisely interfered and suppressed them all, they did not fail to inculcate poverty as a virtue, and to encourage it practically by small doles to a daily crowd of paupers at their gates, who had got into the vicious habit of looking to the monks for their means of subsistence, which the monks graciously afforded them out of the purses of the weak and silly rich who made them their go-betweens. Monachism of this kind and pauperism will be always found together, and are mutual props to each as an institution.

But the East is even worse than the West. Asia has long outvied Europe in this vicious and stupid course. Indeed, it was from the East that we learned these lessons, to our cost. Long before the organisation of Christianity, Buddhism in India had fostered large institutions of monastic and priestly bodies, vowed to poverty and preaching poverty, and abstinence from all worldly advantages and pleasures, as the most elevated form of spiritual existence. What we got in Europe was, after all, only a diluted copy of an Asiatic model, *vid* the Jews. If you would see the greatest pauperism, self-negation, and self-punishment, combined with the highest degree of saintly personal filth, you must go to the "Gurus," the holy men of India—Bernard or Francis are but their feeble rivals.

This great and all-pervading social evil was mainly the result of the well-meant but utterly false and pernicious views held and inculcated by Jesus of Nazareth, as to the relative merit and value of poverty and wealth—the first being a blessing, a virtue, and an actual passport to heaven; the second being a curse, a vice, and an actual bar to heaven. This very foolish idea was not peculiar, however,

to Jesus, it was taught by most of the religious enthusiasts of Asia—of all creeds, Brahmin, Buddhist, and Mahometan; indeed, the absolute renunciation of *all* things is one of the highest precepts of the East.

To commiserate the wretched, to seek to alleviate their distresses, to assist the infirm, the aged, and the poor, is natural to all human hearts; for in the misery of our fellows we see our own possible fate; and, moreover, many suffer in their suffering quite apart from any selfish feeling. I well believe this feeling is quite common and strong enough without being artificially nourished; and by the ill direction which has been given to it, has done an infinity of harm to society. Want of judgment and indiscriminate alms-giving has no doubt greatly increased the very evil that people now deplore, and begin to regard almost as one without hope of remedy. That is not our opinion. True, an evil which has taken so long to grow, which has been spreading and clinging with parasitic quickness and tenacity for so many centuries, and which still forms part of the creed of the greater portion of superstitious Europe, cannot be remedied or destroyed in a day or a year; but with intelligence, firmness, perseverance, and time, the remedy, we assert, is in our own hands.

Bodies politic are subject to accidents and diseases like bodies human, and like them are curable. In this case we have a disease which is principally the result of man's unintelligent action in former times; and it is to be remedied and cured by man's intelligent action in the present and in future times.

883

CLEANLINESS AND ORDER.

1873.

"CLEANLINESS is next to Godliness" is an old saying in which we cordially agree; indeed, so highly do we esteem personal cleanliness that we are inclined to prefer a cleanly sinner to a dirty saint.

You cannot make or keep your body too "well acquainted" with the purifying contact of holy water—we call it holy, for there is something sacred in this primary element of life and of all well-being. The skin longs to be washed,

rubbed, and cleansed by it, not merely sprinkled or dipped in it, as they do at church in baptism. You must baptise yourself daily, and by complete immersion. This it is which specially assists the skin in healthy action and free breathing, for we breathe not by means of the lungs alone, but by every pore of the skin: we are like trees and plants, which respire throughout their entire surface. The skin is of a spongy nature, and requires constant and careful cleansing, or the pores will become full of extraneous matter, and get clogged. In warm climates this cleanliness is a necessity: Asiatics understand that; and the skins of Mahometans and Hindûs are washed daily in water, according to religious law. In Europe it is a virtue of comparatively modern growth. The dirtiest people are to be found in the orthodox Roman and Greek Churches, for they regard dirt as a proof of contempt of worldly delight, and as something peculiarly acceptable to God. Dirtier wretches than the so-called saints of these Churches can hardly be cited. Bernard the Cistercian gloried in his filthy personal state, and the feeling was unfortunately spread by such holy examples amongst the people, who, as a rule, have a horror of water. In Italy and Spain baths and bathing are at a discount; the populace absolutely dislike the use of water; as to the great Teutonic family, we fear that, until of late years, they were little better; and of the great Slavonic race, the less said or thought about them on this point the better: the subject is unsavoury, in spite of their vapour baths, which are good in their way.

One great good feature in Bismarck's character is his love of bathing, unusual in a German; not bathing like a demoralised old Roman or modern Turk, in sun and air-excluded halls, however finely decorated, but as becomes a brave and free Teuton, out in the open air, *sub Jovē*, surrounded by all the beauties of Nature—blue sky, blue sea, sparkling waves, with the bright and warm sunbeams pouring health over all the body, and the fresh breezes entering with the power of fresh life into the very heart of your being. What a delightful romantic bath must that have been which Bismarck describes in the Rhine, in the warm summer night, silently floating on the broad stream

upon his back, and gazing up at the gentle, tender face of the Queen of the Night, as she looked down upon him in love, shedding her sweet influence over castle, crag, and river. This is the very luxury of a poet's bath! But we do not address the poets, nor even the educated and the wealthy—the morning bath amongst us has become almost a social institution: we want to see it a national one. We speak to working men, and especially to those who slave at grimy work. On one day of the week at least—on Sunday—dedicate the first part of your morning to the bath. A good large tub of water and a sponge will give you a foretaste of Paradise. Train your children up to this practice also, from their earliest years. It requires little money and less trouble, and is a sure aid to health and happiness. Well has George Herbert sung—

"Let thy mind's sweetness have its operation
Upon thy body, clothes, and habitation."

And Thomson—

"Even from the body's purity, the mind
Receives a secret, sympathetic aid."

"Cleanliness," writes Addison, "may be defined to be the emblem of purity of mind." And again: "Beauty commonly produces love, but cleanliness preserves it. Age itself is not unamiable while it is preserved clean and unsullied;" and Count Rumford declares his belief that "virtue never dwelt long with filth." Dr. MacCulloch, in his excellent work on the "Proofs and Illustrations of the Attributes of God, &c.," observes that, "Neatness or cleanliness is one of the most striking provisions of Nature, . . . it is one of the Creator's leading designs, and careful provisions have been made for it, both in the animal and vegetable departments. . . . The very mole and the earthworm, inhabiting the soil itself, are without a stain; . . . the purity of the swan in the midst of the mud is almost proverbial. . . . We must conclude that the Creator's intention was simply neatness, order, cleanliness." He observes also: "To man it has been permitted to do what he pleases, and he is not slow in disobeying the universal command which other animals obey, through

instincts for this purpose, and through provisions for rendering neatness attainable by them." An uncleanly person, let us add, then, sins against Nature's law and the design of the great Creator. "Wash you, then; make you clean;" and let cleanliness be a mark of every member of our Church. The poorest amongst us can at least seek to be clean, and it is the duty of every member of our Church, however poor, to wash the entire body thoroughly once a week at least, *i.e.*, on Saturday night or Sunday morning, prior to attending Divine Service in public on Sunday.

Those who love cleanliness will also love order and neatness. "Order is Heaven's first law," and should be that of earth as well—of the State, of the household, of the individual. Even in small things how agreeable is it to see order, how disagreeable is disorder. But even in this, excess is not desirable; a love of order may be carried so far as to become irksome, and a nuisance even, and personal neatness assume a stiff, starched, and painful kind of priggishness. Not without this in view, probably, did Herrick sing the praises of "Delight in Disorder:"—

"A sweet disorder in the dress,
A happy kind of carelessness;
A lawn about the shoulders thrown
Into a fine distraction;
An erring lace, which here and there
Enthrals the crimson stomacher, &c., &c.,
Do more bewitch me than when Art
Is too precise in every part."

This feeling for the picturesque is quite distinct from the disorder we deprecate. Cleanliness, neatness, and order are three outward and visible signs of three inward invisible graces; they may almost be regarded as three virtues, the greatest of which is cleanliness. All things, even the smallest, look well and last longer the better order they are kept in. What would hats and boots look like in a week, if not carefully and regularly brushed and neatly kept? What appears to be disorder is often in reality a kind of order, or the regular state in which things are placed and kept—disorder, but with a rule, as in the case of some literary men's tables, where books and papers are

kept in a sort of disorderly order; he knows where to lay his hand on whatever he wants; and to place his things in order would only lead to confusion for him.

Some people have no idea of order or neatness. Some of my landladies never could place a thing on the breakfast-table in a right place—all at hap-hazard apparently, and in a wrong place. What a scene of confusion is a disorderly house! One such I knew where there was a large family of young people, and whenever a thing was wanted it was not to be found: for this or that was taken by each person, and left out just wherever they might happen to have left off using it. There ought to be a rule in all houses that everything having its place should be returned to that place when done with, which would save much trouble and confusion, and even disputes and bickerings arising out of perpetual disorder. A disorderly-kept house is as unpleasant a sight as a neglected, disorderly garden. Indeed, cleanliness, neatness, and order are to my mind always more or less indications of a person's moral nature, and the industrious poor should remember that the two last are as much within their reach as amongst the wealthy, and are certainly more indicative of their personal character, since they must put each in practice by their own exertions, whilst the rich get it done for them. If your outward bodily cleanliness and order is not accompanied by an internal spiritual purity and order it is of little worth; and, indeed, you may be said to sail under false colours. You seem clean, but are not. Wash the inside as well as the outside of the platter; care not to have a fair body with a foul spirit inside it. If that is so, "wash you, make you clean," in spirit and in truth, and become spiritually a pure and spotless "Knight of the Bath," and not of the tub only.

884

THE MORAL SENSE.

1873.

PHILOSOPHERS may discuss whether there is a moral sense or feeling cognate in man or not, as much as they please. For my part, I *know* that I possess a moral sense, *i.e.*, the power of perceiving what is right and wrong, what good and what evil, what moral and what immoral, as surely as

that I possess the sense of beauty or the power of perceiving what is beautiful and what is ugly, what is pleasing in form and colour and what is displeasing; and I also know, by experience, that both these senses, the one relating to matters spiritual and the other to matters physical, are each capable of development and improvement by means of education.

But this moral sense, moral feeling, or power of perceiving and appreciating what is right and wrong, what good and evil, is one of the most uncommon powers we meet with in human beings, arising, as I believe, principally from want of education, and in no slight degree from a perverted education. The germ, however, is there in most persons, and may be easily developed for practical application by a proper course of judicious training in right principles, as regards the conduct of life.

Let me give some instances which, to my mind, illustrate the absence or deficiency of this moral sense.

Bigots who profess love of God and their brethren, and yet kill and torture, persecute, and consign to eternal damnation all who disagree with them, are deficient in moral sense. Priests of every kind, who are but poor, weak, erring mortals, like ourselves, subject to the same feelings and passions, who love power and wealth and position, yet dare to say they will intercede with the Deity for us; who mount into their pulpits, and have the audacity to preach to us and at us, denouncing in others qualities which are conspicuous in themselves, are utterly deficient in moral sense.

When Louis Napoleon, to quote the words of no unfriendly critic, "The Times," January 10th, 1872, "deluged the streets of Paris with blood, and terrorised France by wholesale transportations;" when, in fine, after he had sworn a solemn oath before God to protect and be faithful to the French Republic—he deliberately, and from that very moment, conspired against it, and finally overthrew it by means of fraud and bloodshed and illegal persecutions of every kind, and then appealed to France "for a sanction or condemnation of his deed of violence;" when, in answer to this, seven millions and a half of Frenchmen pronounced their verdict in his favour, against half-a-million who

condemned it,—what, I ask, does that prove? Why, that there are at least seven million Frenchmen who are deficient in moral sense!

When Pierre Napoleon, in his own dwelling-house, shot down defenceless Noir, and was not denounced at once by all Europe as a murderer,—that shows that all Europe was deficient in moral feeling. When Emile Ollivier declares to his assembled compatriots that he goes into the war against Germany “with a light heart,”—that only proves that he has no moral sense.

When the Pope, who professes to be filled with the spirit of Jesus, publicly curses all his enemies, calls on any one and every one to shed their blood in his behalf, and consigns all his foes to eternal damnation—it proves that he is utterly deficient in moral sense.

All criminals are devoid of moral sense; if they were not, they probably would never have become criminals.

When people place in the hands of the youth of both sexes, such gross stories as those of the Jewish Patriarchs, of Lot, of Joseph and Potiphar's wife, of Esther, &c., and such a song as that attributed to Solomon, as the inspired word of God, and do not see how improper and disgusting they are, and what incalculable mischief they are doing, and how derogatory they are to the Deity; such people are clearly deficient in moral sense.

Those teachers of the young who place the doctrines of Socrates before them as admirable, and do not see that they contain often the most silly, and sometimes the most pernicious and abominable ideas, leading to unnatural results,—are deficient in moral sense.

I have read a story, intended to show the wonderful superiority of the monks of La Trappe to ordinary worldlings, in which a stranger is shown by the Superior over a monastery of the order, somewhere in France (I write from memory); in which order strict silence is enforced between the members. They enter a room where a monk is doing some work or other, and the Superior says to the stranger, in the monk's presence, “You see that man; well, he is one of the worst men in the world, he has been guilty of the vilest sins and crimes, &c.,” and then entered into detail concerning some of them, whilst the monk went on

unconcernedly at his work. When they left the room the Superior said to the stranger "Did you observe that man wince at all under the story of his life I gave you?" "No," replied the stranger. "Nevertheless," said the Superior, "he is one of the best of beings, and quite incapable of the crimes which I imputed to him. To so great an extent, see you, have we mortified all earthly pride, and rendered ourselves capable of bearing, without a murmur, the most infamous and unfounded accusations." It may certainly have proved this, but it also proved that the Superior was utterly deficient in the moral sense. For if he spoke the truth it was an inexcusable and cruel act, which no kindly feeling or justice-loving man could be guilty of; and if he told lies he was simply a wicked liar and slanderer, and richly deserved punishment for his conduct. He had no moral sense.

When a man seduces a woman and she has offspring by him, whom he seeks to escape from keeping, or altogether deserts, perhaps her and them; it is proof sufficient that he has no moral sense.

People who dye their hair, or wear false hair, and paint their faces, are, as a rule, pretty sure to have a very weak moral sense.

When people justify the orders they give to their servants to say that they are "not at home," when they are at home, it only proves that their moral sense is weak, or perhaps that they are altogether deficient therein. All people who, though they would not tell an untruth themselves yet permit or direct others to do so; all people who do not habitually speak the truth, are deficient in the moral sense.

All people who hold as a principle that it is justifiable to do wrong that good may come of it; who hold that the end justifies the means, are deficient of moral sense.

All people who hold that their sins may be atoned for and expiated by the punishment of any other being whosoever, are quite deficient in a moral sense.

But this want of moral sense is not natural to man, we contend that those who are deficient in it by nature, are to be pitied as deformed people, to be treated as madmen and be placed under the restraint of the law, or as

criminals and be subject to punishment by the law. The germ of this moral sense, or power of perceiving what is right and wrong, exists in the great bulk of mankind, it only requires training and development; and all the existing churches of the world, Christian, Mahometan, Brahmin, and Buddhist, have not only not done this; but in the case of the two first have actually perverted the action of this moral sense, to suit the purposes of their respective creeds, and thus the moral sense of the Christian and Mahometan communities is at this moment more or less lost, or is active in a perverted and pernicious manner, entirely opposed to its original object, which is the power of perceiving what is right and wrong, what good and what evil, by the result of words and deeds upon ourselves, upon others, upon all mankind, as far as their influence extends, and finally the supremacy of the moral law over the interests of any ordinary religious creed which people may hold, in which some of them must be mistaken, since they cannot all be true.

As regards the development of the moral sense or feeling, my own experience is this.

Children are usually very deficient in it, for they will tell stories, and steal without much, if any, compunction.

Now my parents were as good as any child's could be, and my father especially, a man of frank, open nature, and a great lover of truth, early instilled into me the meanness and wickedness of telling lies. But if man is weak, children are weaker, and one of my earliest recollections as to falsehood, is in connection with a game of marbles. I was playing with some of my schoolfellows, and as I lost one after the other, I began to cry. "Look," they said, tauntingly, "he is crying because he has lost his marbles." At that moment the death-bell of the church tolled, and I replied promptly, "No I'm not, its because the death-bell's tolling," and I believe I was not without a secret pride at the clever turn I gave the matter. So I went on without remorse, till one day, an event occurred which reformed me. In our garden grew a fig tree, the fruit of which my father always carefully preserved for my mother's use. Some of my companions in our walks in the garden cast longing eyes upon one special fig, which is covered with thin green

gauze to make it ripen better, and urged me to take it and divide it amongst us. "Mind you declare," said our biggest boy, "that you never took it, when it is missed, and no one can prove you did." So I plucked the fig, like a modern Eve, and gave it to my mates and they did eat; but I confess I felt ashamed and frightened. Sure enough next day, my father asked me if I had taken the fig, and, I said "No!" at once, and there the matter ended, but my heart sank within me, and I went to the big boy for consolation and advice, which was this: "Stick to it; declare you never took it, and though you may be suspected, it can never be proved; it's useless to tell a lie unless you stick to it." For a few days I was outwardly firm but inwardly miserable, and at last went up to my father and told him the truth, for which he commended me, but ordered me a whipping from the schoolmaster just to commemorate the event, in which I think he showed both his kindness and his wisdom. From that date, that fig, I should say, I date my reform and the power of feeling the folly, trouble, and wickedness of telling lies. As regards stealing, we schoolboys robbed right and left without compunction or mercy. Our neighbour's best apples or ripe plums, eggs of poor defenceless birds, all came alike to us; other people's orchards and gardens we regarded as being ours as much as theirs. Our idea of *meum* was clear enough, but our ideas of *tuum* were of the vaguest description. It was telling the lie to so good a father, and not stealing the fig which had specially afflicted me before, though I also felt the shame of robbing my kind mother of her favourite fruit. But whose fault was this? We were certainly taught "Thou shalt not steal," once a week, but it seemed as a sort of command given to some old folk in some ancient time, which could not affect us youngsters at this day. Besides this, we heard continually and without reprobation such maxims as, "Findings are keepings," "It's an ill wind blows nobody good," "What is one man's loss is another man's gain," and so on. Whilst those boys who found things lying about and took possession of them, knives, pence, &c., were dubbed lucky and fortunate fellows, and those who missed finding them unlucky and unfortunate. So things went on with me till I was a man,

when one day, in Paris, just before starting for Spain, where I was going to draw some buildings, I found in a cab a very good *binocle*. "Ah!" thought I, "this is most fortunate, and will save my spending a pound or two, which I can ill afford." Indeed, I regarded the occurrence as quite providential, and so it may have been, in a way I little thought of. One day the *concierge* said to me, on my return from the *atelier*, "Someone's been to see you, a *serjeant de ville*, and he says he will call again at such and such a time, and requests you to be at home." "A *serjeant de ville*!" thought I, "what on earth can he want with me?" However, at the appointed time I was in my room, a tap came at the door, and enter the policeman. "Sir," he said, "I think you are in possession of a *binocle*, which you found in a cab?" "True," replied I, "and here it is," handing it to him, for I began to feel uncomfortable and wished I had not got it. "Excuse me," he replied, still perfectly polite, "but I cannot take it; are you not aware that you have committed an illegal act?" "No," I said, "indeed, I had no idea such was the case." "Well, Monsieur," said he, "you surely must have known that the *binocle* did not belong to you, and consequently that you had no right to take it?" This simple way of looking at the affair went straight to my conscience, and I saw my guilt at once. "Moreover," he continued, "by our law, a person who finds any article whatever, and does not take it within a certain time to the nearest police-station, is regarded in the same light as a thief." Yes, that was what I now saw and felt, and knew,—that I was a thief! "Consider," he went on, "not only that you had no right to the glass, but what suspicion and trouble you might have brought upon an innocent man, viz., the cabman, for the person who lost the *binocle* had the cabman's ticket in his possession and swore that he left it in his cab, to which the cabman could only assert that he had never seen it at all; fortunately for him he remembered you as being his next fare, and the address he drove you to. That is how we found you out, and now you will have to accompany me to the *mairie*!" Owing to my real ignorance of the French law on the subject

of lost articles I was let off without punishment, and from that time forward kept always clearly before me, that what is not mine by purchase or gift, cannot be rightly mine at all, and the simple words of that French *gend'arme* seemed to develope very strongly in my soul its dormant moral sense, for which I am grateful to him.

The inculcation of sound principles in children, instead of the lax morality common on this subject, would probably render such painfully educational means unnecessary. One thing is certain, all this shows that the moral sense of feeling is capable of development, and, indeed, requires that development by education. How, then, are we to regard these criminal classes, who never heard one moral maxim in their lives, except to be jeered at, and denounced as humbug; who are brought up to lie and steal, and be cruel, and hate, and slay, on system? Not against these is our anger excited, poor deformed creatures, but against that society which, while it severely punishes them for their immorality and wickedness, never attempts to reform them by educational means, or takes steps to draw them out for ever from the moral Slough of Despond into which they have fallen; or taking them out, may be, for a breathing space, furnishes them with a "ticket-of-leave" to tumble them in again at the earliest opportunity, and, in fact, gives them a shove on the way! But it is not the moral sense of Bill Sykes alone which needs development, it is also needed in the case of all such people as we have already cited, however high some of them may stand in the world's esteem.

885

LAW—ANIMAL, MORAL, SPIRITUAL, AND WRITTEN.

1873.

As a preliminary to the present chapter, we recommend the enquirer to read "Law and Order," in "Broadcast." Some general views of the manner in which we regard Law will therein be found, and will serve as an opening to the present matter.

We would first of all draw attention to the distinction between natural and written, or positive law, the law of Nature, or Divine law, as it is often termed, and the law of a land. Now, it is usually assumed that the former

is paramount, and as a writer in the "English Cyclopædia," *s. v.*, Law, expresses it, "The Divine Law is the standard to which all human laws ought to conform." This Divine Law amongst old writers often included the laws given in revealed religion as propounded for the Jews; these we at once put aside as questionable, and shall confine ourselves to laws implanted in our nature, as being the only Divine law, in fact. Blackstone says, "The Will of our Maker is called the law of Nature. For as God, when He created matter and endued it with the principle of mobility, established certain rules for the perpetual direction of that motion: so, when He created man, and endued him with free will to conduct himself in all parts of life, He laid down certain immutable laws of human nature, whereby that free will is, in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws. . . . This law of Nature being coeval with mankind, and dictated by God Himself, is of course superior in obligation to every other. It is binding all over the globe, in all countries, and at all times; no human laws are of any validity if contrary to this, and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original."—(C. Bucke, "Beauties, &c., of Nature, vol., i. p. 372.)

In the "Corpus Juris Canonici," amongst various definitions of *jus*, *lex*, *fas*, we find the following axioms:—

"Divinæ leges naturâ, humanæ moribus constant. Omnes leges aut divinæ sunt, aut humanæ. Divinæ naturâ, humanæ moribus constant; idioque hæ discrepant, quoniam aliæ aliis gentibus placent. Fas, lex divina est. Jus, lex humana." "Divine laws are those which are framed by Nature, human laws are founded on custom. All laws are either divine or human. Laws are divine by nature, human by custom, so that these latter differ because they vary in different countries. *Fas* (the motive to right actions) is divine law. *Jus* (the performance of actions) is human law."

Again—

"Jus genus, lex autem species est." *Jus* is the genus, but *lex* is of the species.—(See "Ecclesiastical and Civil History," by the Rev. Canon Townsend, D.D. Rivington, 1847, vol. i., p. 360.)

Dr. Townsend's translation does not appear to us to be strickly consonant with the original, but our purpose is served by showing that most writers on law make this distinction between divine or natural laws, and human or artificial laws; these laws are better designated by the terms, the laws of human nature and laws of human reason, and it will be well to consider first what these primary laws of human nature consist of, though Paley dismisses the subject ("Principles of Moral Philosophy," vol. i., p. 21), in the following words: "We dismiss it to the determination of those who are more inquisitive than we are concerned to be, about the natural history and constitution of the human species."

But surely, if it is true as Blackstone and others tell us, that artificial laws can have no power in justice if opposed to natural laws; it is of the first import that we make ourselves acquainted with what these natural laws are; and, moreover, if it is also true, as Aristotle and Lord Bacon state it, that laws should be made with the object of rendering life pleasant, and as Bentham expresses it, for "the greatest happiness of the greatest number,"—we must first of all find out the laws of Nature with regard to the individual, for what tends to the good of one tends to the good of all; and we must know what natural laws tend to the well-being of the individual, before we can carry out with any prospect of success that golden maxim of the ancient Romans, "*Salus populi suprema lex*," "The well-being of the people is the highest law," and we shall only then be enabled to perceive how that supreme object is to be effected without contravening the laws of human nature as established by their Divine Creator.

Of these laws the following appear to be the most obvious:—

1. It is generally asserted that "Self-preservation is the *first* law of Nature." And that implies not only the right of every man to save his life on an emergency by any means within his reach, but also the right to preserve his life, day by day, to the conclusion of his existence on earth. We say "his right," because he would be acting within the law, and, indeed, putting that law in force, supposing it to exist. Regarding man merely as an animal, we

might agree with the proposition and admit it to be a law of Nature : but man is also a reasoning being, and endowed with a sense of what is just and unjust, what is right, what wrong, what good, what evil ; in fine, deny it, as many will, man is endowed with a moral sense founded on reason and conscience, and under the influence of which he would not always feel that self-preservation was a supreme law, if by so doing he materially injured another person ; and we can well conceive, and do know, that it has often occurred in actual life that men have chosen to die rather than so act. He thus obeys a higher law than that of his animal human nature, viz., the moral law, which overrides both natural and artificial law ; but of this more anon. As a general rule, however, according to this natural law, it must be admitted, that every one who is born on earth has a right to demand the means of living.

2. That a man shall obtain his living by the exercise of his body and mind is a natural law. Does, then, the existence of this natural law render every contravention of it unlawful ? If so, in an artificial state of society like our own, all those who do not so obtain their livelihood, but exist without work on the gifts of others, act more or less against a divinely ordered law, and it would not be difficult to prove that idleness is a crime. Now, although it would be clearly unjust to treat all the wealthy by inheritance as living in contravention of a divine law ; still, admitting its existence, and that it is established by its Maker for man's own benefit, we do say that what is good for one is good for all, what is best for one is best for all, and the wealthy who work not for their own livelihood are at least bound to work for the benefit of their fellow-creatures.

3. That a man should love a woman and desire to enjoy the pleasures of love with her, is a natural law. But we cannot say that in a state of Nature he would not love more than one woman. Indeed the probability is that polygamy is more natural to man than monogamy. Here again reason and experience come in, and without opposing the natural law, still regulate its action and define its limits.

4. That men and women should love each other, cohabit, desire to have offspring, and find an extreme pleasure in rearing and educating them, is a natural law.

5. That parents should love their offspring, and protect and nourish them till they can protect and nourish themselves, is a natural law.

6. That the offspring should love their parents and protect and aid them, when they can no longer protect and aid themselves, is a natural law.

7. That human beings should desire each other's society and take pleasure in such intercourse, is a natural law.

8. That friendly intercourse between man and man, and between nations, should be beneficial in its results to each and all, is a natural law.

9. That every human being should take an interest, more or less strong, in all other human beings known to him, is a natural law.

10. That man should find a pleasure in living, and seek for happiness, is a natural law. But here again a higher law, the moral law, comes in to regulate and define how happiness is to be found, how it is to be obtained by one without causing unhappiness to another; the distinction between happiness and pleasure; and finally, that the law of the performance of duty is superior to and takes precedence of the law in seeking happiness for self, as the first and immediate motive to action.

11. That cleanliness and order should be conducive to man's health and comfort, and that dirt and disorder should lead to disease and discomfort, is a natural law.

12. That ignorance should be a cause of weakness, and knowledge a source of strength, and that weakness should be subject to strength, is a natural law.

13. That man should be physically and mentally stronger than woman, is a natural law.

14. That the progressive well-being of man should depend on the use that he makes of his mental faculties, is a natural law.

15. That man should desire variety in his food; solid and liquid, and make use of animal and vegetable life for his sustenance, is a natural law.

Such are some of the most obvious natural or divine laws, or rather, perhaps, impulses planted in our human nature so strongly and so generally as to become rules of

action, and, so to speak, laws. Nor, in speaking of such natural laws, do we confine them to man in an original and uncivilised state, but include every ordinary human being of the present day who is born into the world, every one of whom, with the exception of certain doctrinal ideas which have been instilled into him, and some material advantages which are of modern invention, is in no way different from other men of his race, at any time or in any region, judging by the histories and records which have been handed down to us. The bulk of mankind are forcibly impelled by these impulses, which are implanted in our nature by the Divine Maker, and are not improperly, therefore, termed "divine laws," and we may be thoroughly assured that all other laws, all doctrines, customs, and institutions which directly oppose such laws, or which tend to bring them into disrepute, are opposed also to the Divine will of our Maker, and are inherently bad, and must of necessity be injurious to the true interests of the individual, the State, and the whole world.

Before proceeding farther with the enumeration of natural laws, it will be of use to consider what doctrines and institutions are related or opposed to those already named.

1. If self-preservation is the first law of nature, then a human being, brought involuntarily into this world, has a clear right to act upon that law, and to demand and receive the means of keeping his life in his body. Thus the duty of the community to keep the pauper, or one absolutely without the means of living, either by birth or from bodily inability, becomes imperative. And it will be an ill thing for that nation or those people, who, possessing a superfluity of the means of life, knowingly permit any one person, even, to die from want of the means of life.

The delinquent in this case is the Government, which having the framing of laws, and acting for, or in the name of the people, neglects or refuses to provide for the carrying out of this divine law, and is culpable in proportion to its neglect of or opposition to such a law. But even this primary law of Nature is subject to the higher law of right and wrong, and subject, in point of fact, to positive law; and although a man who steals food from another to keep

life in himself might find, in the plea of starvation, a mitigation of his punishment, he would still be subject to the law as applied to ordinary or regular theft. Justice takes no account of motives, that is left to Mercy.

2. That a man should obtain his living by the exercise of his body and mind.

In an original state of Nature amongst all human beings, and with the great bulk of mankind, even to this day, this law holds good. It is a natural law, and all idleness is unnatural, and consequently injurious to the individual primarily, and in a secondary degree to the State. In this respect the system of bodies of men and women retiring from active life, and living on the generosity and charity of their fellows, for which they render no practical or adequate return, is evidently bad.

As regards those who, by inherited wealth, have never experienced the necessity of carrying out the law, no blame can be attached to them. But it is their duty to exercise the body and mind in the salutary expenditure of their wealth, and especially (after providing for themselves) to spend their surplus for the benefit of the poor, the ignorant, and the afflicted. Although no positive law enforces this, yet the moral law renders it binding on them, and that nation is most blessed whose wealthy members do so act.

3. That man should love woman, and woman man, is a natural law, on which the increase and welfare of the race mainly depends. All institutions and doctrines which are adverse to this law are unnatural, and eminently prejudicial to society all over the world. Moral, positive, and social law, all agree with this law of Nature; thus all celibate institutions, such as those of monks, nuns, sisterhoods, and the Papal priesthood, are so many violations of the law, are pernicious, and should not be permitted.

Here again reason, sentiment, and experience come in to define and regulate the nature and conditions of that love, and its results as stated in article 4.

For this reciprocal love of the sexes does not, necessarily, so far as we know, produce cohabitation between a single couple only. Polygamy and polyandry may be natural to the human race, though monogamy is more natural to people of the North, and polygamy to those of the South,

but reason, experience, and sentiment have combined to induce the most civilised human beings to order and enforce certain restrictions on such tendencies, both for the sake of the parents and the offspring, and the modern system of a single marriage has been gradually established, more or less, completely, throughout the world. Take away the laws enacted from these causes, and the human race, as seen in the "Free love" movement and the Mormon Society, in the United States of America, would relapse into a state which may possibly be natural, but is certainly fraught with evil. Thus marriage laws are made to regulate the duties of parents between themselves, and to their offspring; to regulate, but not to oppose the union of the sexes, and any doctrine or institution which does set itself in opposition to such union is unnatural, and injurious to the welfare and happiness of mankind; such as the doctrine of celibacy being a virtue in the Papal Church; the celibacy of a priesthood; and, to a great extent, the doctrine of Malthus.

5 and 6. That parents should love, protect, and nourish their offspring till they can protect and nourish themselves; and that the offspring should love their parents, and aid and protect them when they can no longer aid and protect themselves is a natural law, which finds exceptions, nevertheless, but those who neglect to fulfil it are stigmatised as acting in an unnatural manner. And there is, indeed, a positive law amongst some nations which will not permit parents to leave their offspring, or offspring their parents chargeable on their fellow-creatures, if they themselves possess the means of keeping them. As regards illegitimate offspring, although positive law draws a distinction between the duty demanded from the parents towards them in favour of legitimate offspring, no such distinction can stand good before the higher tribunal of moral law; morally and naturally parents are as much bound to love, protect, and nourish the one as the other, and until the actual positive law is made conformable to the moral law, it is opposed to the natural and moral law as well, and cannot but be evil, because it is unjust.

7. That human beings should desire each other's society, and take pleasure in intercourse, is a natural law which all mankind desire to obey. Exceptions here again are to be

found, but the result is certain to be bad. All the Churches, Papal, Buddhist, &c., which advocate and encourage hermits, anchorites, *et id omne genus*, act more or less against Nature, and injuriously to man. It is the law of Nature not only that individuals but nations also should desire friendly intercourse with each other (article 8), and that the result should be beneficial to each and all. In this respect the Chinese Government has long acted against the natural law, and the popular life has become stagnant in consequence. The Jews, in old time, and the French (to some extent), in modern times, also present examples of evil results arising from attempts to oppose this law, which points out exclusiveness and isolation to be unnatural, and consequently injurious to those who practice them; and all laws, acts, and customs which tend to prevent or throw difficulties in the way of this friendly intercourse betwixt nations, such as wars, taxes on produce, raw or manufactured, passports, *permits de sejour*, &c., offend against this law, and are more or less injurious to mankind.

9. That every human being should take an interest in all other human beings known to him is a natural law, which is more or less perfectly carried out by all people. He who does not take an interest in all his fellow-creatures is an imperfect man, or a perfect brute. An imperfect man if a savage, a perfect brute if civilised. He who takes the highest interest in the greatest number of his fellow-creatures is the most complete man. "*Homo sum, nihil humanum à mé alienum puto*," should be felt by all of us.

10. That man should find a pleasure in living and seek for happiness, is one of those natural laws which, when not regulated by positive laws, might lead to unhappy results. Yet no positive law was ever conceived with a view of preventing man from carrying it out, subject to regulation—that was left for the churches, especially the Roman, Greek, and Brahman—who have all systematically and immorally preached against it and encouraged the violation of it, holding up such unnatural breakers of the law as being peculiarly holy. This law, in fact, lies at the foundation of all action in human life, and was thus formulated,

in the Justinian Code, viz., "To live honourably (*honeste*), not to injure others, and to render to every one what is due to him (*sumum cuique tribuere*).

11. That cleanliness and order should be conducive to man's health and comfort, and that dirt and disorder should lead to disease and discomfort is a natural law, the violation of which has cost the world more human lives than probably all the wars of the whole world, from all time. Cleanliness and order require the exercise of care and trouble on man's part, which he too often endeavours to shirk. In former, olden, times, and in a fitful way, positive laws were made to ensure cleanliness and order in cities, to a certain extent, but it is only of late years that men have begun to perceive that this is a natural law, the neglect and violation of which has led to the most disastrous results unto themselves. Although the proverb that "cleanliness is next to godliness" is of some antiquity, people were pleased rather to repeat than to practice it; yet, in sober truth, cleanliness, individually and collectively, is to physical life what godliness is to spiritual life—the main source of health. In this case, again, the Papist, Greek, Buddhist, and Brahman churches are the greatest offenders against nature and mankind, for they alone have sanctified dirt, and made filth a passport to Heaven. The Guroos of the various Christian and Hindû churches especially have been, and still are, notorious sinners in this respect. In no well-regulated State should they be permitted to exist, and penalties against the accumulation of dirt should apply to them as well as to householders.

12. That ignorance should be a cause of weakness, and knowledge a source of strength, and that weakness should be subject to strength, is a natural law, the truth of which has been strikingly exemplified of late years in the wars of the Chinese against the western nations; the English, and inhabitants of India; and generally of all civilised and knowing, against savage and ignorant races. Thus the proper education of a people will increase their strength, for "knowledge"—as the old adage has it,—"*is power*."

The best instructed nations possess thereby the best means of making money, and "money," the old saying also tells us, "*is power*." The neglect of education, therefore, is

the neglect of a natural law, resulting in ignorance and consequent weakness. Such a neglect of national education is therefore injurious to the well-being of a nation, and all opposition to such education is opposed to a divine law, and consequently culpable.

13. That man should be physically and mentally stronger than woman, and that weakness should be subject to strength, is a natural law, which will always prevent woman from obtaining power over man, and keep her in relative subjection to him. Those who seek to place the sexes on an equality, strive against a divine law, and must ever strive consequently, in vain.

But both moral and written law step in here, and pronounce against the abuse of this power of the strong, bodily and mentally. For the natural law, taken by itself, could be cited to justify the slavery of weaker races to stronger, and was so used by Aristotle, and continually since his time by tyrants of all kinds, political and domestic.

14. That the progressive well-being of man should depend on the use that he makes of his mental faculties, is a natural law, to which there is no exception. It is only by observation, comparison, reflection, and reason upon facts and ideas, that he can advance his own well-being and the well-being of his race. Without this continual use of his faculties, man's position must remain stationary, and progress is impossible. This applies to matters spiritual, intellectual, moral, and physical, and any person's doctrines or any institutions which oppose, denounce, or impede the action of this natural law, such as, for example, the Papal Church, are prejudicial to the interests of mankind, should be put on one side, and be denounced as being among the worst enemies of the human race.

15. That man should desire variety in his food, solid and liquid, and make use of animal and vegetable life for sustenance, is a natural law, common to all mankind, but modified in its action by experience and sentiment. Some rulers have sought to regulate this law by written enactments, having their foundation probably on experience or sentiment. Such as those of the Jews, who forbade as food the rabbit, hare, and pig, all water-dwelling creatures not

having fins and scales ; consequently all shell-fish ; and of insects permitted as food, the locust, flying-beetle, and grasshopper. The Mahometans, to whom swine's flesh is forbidden, and wine and intoxicating liquors.

The Arab sect of the Wahabees, who forbid the use of tobacco, wine, spirits, and opium, as would probably some English statesmen amongst us, Teetotallers and Vegetarians. Climate comes in here to modify the law—those of the north affecting rather animal food and strong drinks, and those of the south vegetable food and weak drinks. Among other natural laws may be cited the following :—

That human beings should take more interest in those who are related to them by consanguinity, than in persons not so allied.

That a human being should feel more sympathy with persons of his own race than in those of other races. That each individual has the right to the disposal of his own person, (*i.e.*, personal freedom), and that human beings should find a pleasure in healthy existence, enjoy the warmth and light of the sun, moon, and stars, the change of the seasons, day and night, exercise and rest, enjoy it all and feel and believe it all, including themselves, to be the work of one Great Being, to whom they feel grateful, and desire to show their gratitude by reverential adoration, and this is what has been termed "Natural Religion."

Moral or rational law, though not irresistible, like animal natural law, nor pronouncing immediate and specified penalties for violations of it, like positive or written law, is still as binding as either on mankind, and frequently overrides and modifies both ; whilst penalties, though not often defined, are sure, sooner or later, to follow upon its violation. The rational moral law is to the soul of man what the animal natural law is to his body, and is equally of divine origin. The following appear to be some of the commonest moral laws :—

That a thorough coward should be scorned, and a regular liar be disbelieved.

That we should act justly one to the other in every action of life.

That the strong should protect the weak, the happy comfort the afflicted, and the rich assist the poor.

To do our duty in every station of life in which we find ourselves.

To be generous to the fallen.

To forgive offences readily, and not to nourish resentment for them.

That man should feel indignation at evil acts, and pleasure at goodness.

That immoderate anger, by destroying the use of reason, should produce pain to others and to oneself, and lead to disastrous results.

Not to cause suffering to others.

To do unto others as we would they should do unto us.

To be grateful to those who assist us, and for every favour to make some return. These are moral laws which are often at variance with the laws or impulses of our animal human nature. Such as that, man should meet force with force, if he is strong enough; or by submission and deceit if he is weak.

To resent an injury.

The law of retaliation, or an eye for an eye and a tooth for a tooth.

To love our friends and hate our enemies.

That a man should consider he may do what he likes with his own.

The higher moral law comes in here, not only to modify but even to destroy, the lower law of our animal human nature; the laws themselves being originally intended for our use and protection in a primitive state of life, when man lived alone, but no longer needed, and indeed noxious, when he comes to live in a society, and has to learn to practice social duties.

After the moral law, and ascending still higher in the scale, comes the spiritual law, of which religion is the exponent, and which we cannot but consider to be the direct result of inspiration from the Deity upon his agent, for it is neither founded upon experience or reason, but is dictated by that spirit of love which we know to be the very essence of the Deity; and in propounding and practising which, man more closely acts in conformity with the will of his divine Creator.

As an example of our meaning, let us take the Law of

Nature; to love our friends and hate our enemies. Gradually, experience and reason dictate to a man that it is not well to hate an enemy over much, and after living some time in a social state, where good will between individuals is found necessary for the general happiness, we meet with the moral law of loving your neighbour as yourself; then we suddenly come upon a higher law, that of the Divine Spirit, which says love not only your friend, and neighbour, but "love your enemies; bless them that curse you; do good to them that hate you." And again, later on, we get this law not merely announced by itself and without conditions, but systemised and defined. First of all, love God; then thy fellow creature, friend or foe; and lastly—in all things—love thyself least; and then comes intelligence or reason to point out to us how those three aims are best to be obtained.

We find, then, that there is not one set of natural laws only, which writers have termed divine, because implanted in man by his Maker, but three sets; that of his animal human nature, which is the lowest in the scale; secondly, the moral law, which is derived from our human rational nature, equally of divine origin; and the spiritual law, which comes from the Divine Spirit, and addresses itself to our human spiritual nature. We ask for the supremacy of Law amongst mankind; that *lex à lego* should be *rex à rego*; *lex rex*, and *rex lex*. The rule of Laws, in their due order, physical, mental, and spiritual; the spiritual Law, that of Love, forming the foundation on which all other Law is to be based.

Thus we find that the physical, moral, and spiritual laws of our human constitution are all natural and of divine origin, and are recognised and acted upon more or less by the bulk of mankind. They are all the laws of a beneficent Creator, and the aim of all is not the happiness, exactly (we would discard the word as being too often confounded with pleasure), but most certainly the greatest good of the greatest number, the well being (*salus*, health) of the community, to which individual pleasures and interests consequently must give way and conform. They point out to us our duties; and in performing those duties, shall we all individually and collectively, find our most assured happi-

ness, in the true sense of the word. We have conducted our enquiries, not on exceptional human beings of the very highest or lowest type, but on a representative human being, who, considered in a collective state, may be called "Humanity."

It is no argument against our principles that some men may come forward and say "We deny the existence of such and such a law of Nature, as you term it; it is certainly not implanted in our nature. We do not believe in God or love Him. We do not love our parents, or see that we are bound to them in any way; and as for brothers, one man is as much our brother as another, and we have no stupid prejudices in favour of our own family."

As well might a blind man declare that colours did not exist because he could not see them, or a deaf man deny the power of music because he never heard it sound. Such men are imperfect men, and morally more or less deformed. We admit that these laws are not implanted with equal strength in man's nature; some are more, some less developed, yet all are more or less perfectly implanted in the bulk of mankind as they exist at present, and as, so far as records enable us to judge, they always have existed amongst various races. It is useless to dilate upon the laws of man in a state of primitive nature, as Montesquieu and other writers have done, and we shall find our account, for practical purposes, in taking human nature as it is in the principal races of mankind, for it is to the improvement of them especially that our consideration is chiefly directed.

But to return to the consideration of the Spiritual Law. We would point out that, although founded on love, and a reflex of the Divine love in human nature, yet it also requires to be guided by reason, by the moral law, by wisdom: just as the divine love, we may be sure by looking around us, is also guided by the divine wisdom. For love, unless so guided, would lead to the greatest irregularities and excesses, and, indeed, the more intense the love, the more injuriously would it act, unless reason, justice, and judgment were its guides. Thus, reason, the basis of wisdom, after all, still must reign supreme in love and in the law, as in all lesser

things. Man may be compared to the driver of two restive steeds, the animal and the spiritual nature, and to keep his chariot in the right road, he has to bridle and curb each in turn, for when either of them cast all restraint loose, the chariot of healthy life is sure to be upset, and he himself may be hurt or killed.

This excess of love, not guided by reason, we find in many instances; take one for example, "Resist not evil." The love that we have been speaking of, which leads us to love even our enemies and seek their good, although they maltreat us, is good only as the foundation of the law, and the spirit which should guide our conduct towards them, and our conduct when we meet with evil practised against ourselves or against others. The law which looks to the interest of the greater number can never encourage or sanction non-resistance to evil, nor could love, guided by wisdom, whatever the feeling of some particular individual may be on the subject, and it would be a most mistaken love which should allow evil to have its way and not resist it; but we add, it is the duty of us all, in the interests of mankind, to restrain and punish it in a spirit of love, and not of revenge, towards the evil doer.

Positive or written law, to be good for mankind, must be founded on natural laws, and be consonant, or, at least, not at variance with them. They must be founded on the highest Spiritual Law of Love, shaped by the Moral law, *i.e.* reason, and modified by experience, and keep clearly in view the well-being of the greatest number. They must be executed with strict justice, without any regard to persons, and they must be tempered by mercy.

These written laws, which are local in extent, vary greatly in their nature, and this has led writers on law, such as Montesquieu, for instance, to point out and insist upon the great differences arising from race, climate, and education between various races of men as proofs that the laws of one race would not be applicable to another. But, whilst we admit, to a certain extent, the apparent truth of this, yet it is clear that it is the spirit of love, and the amount of intelligence possessed by a number of persons, which makes a law practically applicable to them, and instead of enumerating the points on which one race differs from another

and unduly exaggerating them, it is more desirable that we should seek out the points in which they resemble each other, and by which they and their laws may be assimilated ; and we challenge a denial, founded on facts, of the principle we uphold, viz., that the main laws of our human nature are to be found implanted in the great bulk of mankind, but it is from the higher race or races only, those in whom the reasoning and spiritual nature predominate, that these general characteristics of the human race can be properly defined and regulated by means of written law, modified according to the requirements of time and race, but not lost sight of, and always to be applied when opportunity serves. Holding this belief, it will be seen that we have made no slight concession to the old system of law writers, founded on a variety of races of men, requiring various and different laws, as suitable to each ; for the best laws must come from the best endowed races, as surely as the best work is produced by the best artist, and proceeding from them, modified by times, seasons and circumstances, will gradually become the law of mankind at large, and be the guide of the whole world. This belief, however, does not extend to political and social laws, which last are the result of custom and sentiment, and which, whilst they vary in every country, do not transgress any of the ordinary laws of human nature. Social law, however, it may be pointed out, amongst the most civilised nations, also works for the greatest happiness, *i.e.*, comfort of the greater number, however unconsciously, and demands a variety of little sacrifices of self for the comfort of others, and by its rules conduces to a general liberty and equality, in which no single person is permitted to take supreme power ; and by means of costume and manners a general level is obtained for all, by which the natural or artificial advantages and disadvantages of individuals are to a great extent equalised. These laws also are formulated, and are known as the laws of *etiquette*, which include, however, a wider range of subject than the simplest rules of society, the equalising tendency of which we have been alluding to, nor do they, varying as they do in various lands, in any way affect the great principles of moral and spiritual law, of eternal

right and wrong, of good and evil, towards which our reflections have been directed, and on which the written law of every land must be founded and made to conform. We have only to add, that laws should be as few as possible, as carefully and briefly written out as possible, and be rendered as public as possible. If the remark of Tacitus is founded on truth, "when the state is most corrupt, then the laws are most multiplied," what must the state of England be? Yet, however complex and barbarous some of our laws may be, the spirit of justice is more strong in the execution of them than in any other country. To give a man fair play, to give him the benefit of the doubt, not to allow him to criminate himself, are excellent points, and our assize system is a model. But on this subject we do not pretend to enter. We have confined ourselves to those principles alone on which laws are properly formed, and content ourselves with observing, that as the written law is the reflex of moral and spiritual law amongst a people, so is that written law a reflex of their moral and spiritual state, by which a judgment is properly formed as to the degree of civilisation which they have attained. "And how thinkest thou of law?" asks one in Lodowick Barry's old play of "Ram Alley."*

"Most reverently (is the reply).

Law is the world's great light; a second sun
To this terrestrial globe, by which all things
Have life and being, and without the which
Confusion and disorder soon would seize,
The general state of men."

It is a law of nature that a man should love a maiden and a maiden a man. Their love, to be perfect, must be reciprocal; and there is no law in nature, in a primitive state, that we know of, why the maiden should not as freely evince her love for the man, as the man his love for her. Why she should not seek and woo him as readily and earnestly as he woos her. However it might have been in a primitive state of society, that, at least, is actually seen in our own artificial state of society, nay,

* Quoted in Southey's "Common-Place Book," first series, p. 193.

often the maiden runs after, pursues and woos a man, in the most public and shameless manner, who seeks in vain to avoid her, and finally succumbs to her arts, and is pleased and flattered into a return of her supposed affection, admiration, perhaps love! Yet to every delicate and proper-minded person, there is something indecent and revolting about this course of conduct, it is regarded with disapprobation and even disgust, and this is the reason. Whatever the natural law of the relation between the sexes may be as mere animals, Reason steps upon the scene, and dictates a moral law which regulates the conduct of the natural law, and her voice is heard, saying in very plain terms, "Maiden, virgin—in thy keeping is a jewel of great price, which many will long for and but one can obtain. Go not about the streets and places of most public resort, hawking this hidden treasure, this jewel of great price, or people will think it but of little worth. If you do, like the flower-girls, to whom it is of importance that their wares should be got rid of quickly, and who cry out to every passer-by and pluck him by the sleeve, and ogle and smile and caress him, and even by force pin their flower to his coat; people will say, 'Behold, how unblushing she is.' But your love is not a fading flower; it is a jewel, it will keep; and until you can exchange it for another—exchange, and not sell it—you had best keep it quietly in its case, like a jeweller does some specially fine diamond, which he only shows now and then to an appreciating *connoisseur*. He is fearful and jealous of it; less valuable gems will do for the shop window, and paste serves in the streets." Moreover, although no one can prove that, in a state of nature, the maidens did not run after the men, yet, so far as our knowledge and experience goes, amongst all nations and races, it has been and is, considered becoming in a maiden that she should be somewhat quiet in her demeanour towards men; gentle and reserved, be sought and not seek, be flattered and not flatter, be wooed and not woo, be won and not win; and, to our mind, this is natural and becoming in a virgin. This, as a rule, is seen even in animals.

As regards social laws, they are founded on sentiment
VOL. II. P

or taste; it is natural to scratch yourself if you itch, to spit on the ground, to blow your nose with your fingers, to cry out if you are hurt,—but the laws of society prevent your doing so, and very properly. There is nothing positively wrong in any natural acts; but sentiment, good taste, or reason, step in and decree what is decent and indecent, what decorous and indecorous. But every *unnatural* act is in itself a sin against nature, and consequently against God, and when forbidden by social and written law, is a crime of the worst description, deserving the most severe punishment, as a crime against God and mankind.

We have now said enough, it appears, to prove that so far from the old idea that natural laws, or the laws of our human nature, are to override written and social laws when they meet in opposition; the fact is, that in no case can natural laws be allowed to act without regulation and restraint; and that the moral and spiritual laws, which are to modify, influence, restrain and regulate them, are as natural and of as divine an origin as those laws of nature which are generally spoken of as divine, and which are only laws of our animal nature, which must be made subject to reason, experience, and good taste.

There are a few laws which are applicable to all people and times, most of which are in the Decalogue of Moses. There is no nation which can dispense with the following. The first relate to our

DUTIES TO GOD.

There is one only God—the Creator, Sustainer, and Saviour of the world, the universe, and all that therein is.

1. Thou shalt have no other God but Him alone, and worship Him with praises and a grateful spirit.

2. Thou shalt not make to thyself any carved, or graven, or coloured image or picture, to bow down to it, to worship it, or pray to it.

3. Thou shalt not worship or pray to relics of any kind.

4. The seventh day of the week shalt thou set specially apart for public worship.

5. Thou shalt have daily family worship.

6. Thou shalt not lightly make use of God's name, nor take it in vain.

DUTY TO OUR FELLOW-CREATURES.

7. Thou shalt do no sin or evil, but practice what is good and right; for the sins of the wicked will be felt, even through many successive generations; but the good which men do shall be felt in after generations, to all time.

8. Thou shalt do no murder.

9. Thou shalt not steal.

10. Thou shalt not lie.

11. Thou shalt not commit adultery.

12. Thou shalt be honest and upright in all thy dealings.

13. Thou shalt not bear false witness against, nor slander any one.

14. Thou shalt honour thy father and thy mother, and love and aid them, and those of thy own household as well.

15. Thou shalt be kindly affectioned to all mankind.

16. Thou shalt not have a slave.

17. Thou shalt aid the needy and comfort the afflicted.

DUTY TO OURSELVES.

18. Thou shalt be temperate in all things.

19. Thou shalt be cleanly in thy person and home.

20. Thou shalt live by thy own labour, and strive to become independent.

21. Thou shalt take unto thyself a wife as helpmate, and not remain single.

22. Thou shalt do thy duties as a citizen and member of the State.

23. Thou shalt lay by a portion of thy gains each year.

These laws are applicable to all mankind, and relate to offences against the Deity, offences against our fellow-creatures, and offences against ourselves; other offences are local, arbitrary, and of minor importance, such as offences against the State (political offences), which, until lately, were regarded as crimes; offences against religion, or rather against a State Church; which also, until of late times, were looked on as crimes of the deepest dye; and offences against society, which, although confessedly of minor importance, and varying necessarily with the customs and

social habits and fashions of various nations, carry their own punishment along with them, not the less unpleasant and sometimes painful, because they are not formulated in any legalised code.

Besides the greatest good of the greatest number, law has for its object the formation of order out of disorder. "Order is Heaven's first law," and must be that of Earth also; for by its means alone can we reduce irregularity to regularity, licence to liberty, chaos into form, eccentricity into system, and discord into harmony; and, to sum up all, reduce Lawlessness and Disorder to Law and Order. We seek for the reign of the Law. Its fundamental principles are not applicable to one race of men alone, to this or that particular nation, but to the bulk of mankind: for our law is founded on the eternal and catholic principles of nature and of reason, of right and wrong, of good and evil; and its principles may be modified in their application to suit various constitutions, but must never be lost sight of, never be given up, and never contravened, or mankind will suffer for it.

886

THE DEVIL.

January, 1873.

The Jews held that God was the one sole Creator of all things, evil included. He Himself, or by one of his rebellious and fallen angels, hardens Pharaoh's heart and tempts Job to blasphemy. He is angry, revengeful, and partial to his favourites. Later on, the Jews adopted the Persian idea of one good God and one evil God, who is subsequently represented by the emblematic dragon, and between the two there is an endless struggle for the possession of the souls of mankind. There are also two hierarchies, one of God and another of the Devil, each with their appropriate titles and ranks; the evil ones being nearly, if not quite, as powerful as the good. It is to be remarked, however, that whilst the Persian and other ancient systems looked to an after-life of some kind or other for mankind, the oldest Jews never seem to have had any definite idea or decided opinion on the subject; when they did, they merely "slept with their fathers." When Christianity appeared upon the scene, the power of the Devil became still

more magnified, and he went raging about the world like a roaring lion, seeking whom he might devour. Sickness and madness were the result of demoniacal possession and the world swarmed with the agents of the Devil. The Popes cleverly took advantage of this general creed, and traded on his existence and power. It is no exaggeration to say that their position, power, and wealth depended on their inducing mankind to believe in the Devil's power, and in spreading and upholding people's belief in it. The "Dark Ages" may properly be called the reign of the Popes and Satan, just as the "Middle Ages" may be called the reign of the Popes and Mary; the Virgin Spouse and Mother of God, who, with her Son and St. Peter and the the Pope, alone possessed the power of opening or closing the gates of Paradise. Not that the Devil was forgotten; but he was much less feared by the Christian world after the dreaded year 1000 had passed away, without the predicted final destruction of the world taking place. It was now the cue of the Church to encourage new hopes rather than old fears from which the laity were getting free. Besides, this idea of an all-powerful Devil, nearly if not quite equal to God, was not of natural growth among the northern races, who were gradually re-moulding the state of European life and thought. Malignant and mischievous spirits indeed there were, of whom Loki was the chief, but even he had some good qualities in him, and was more intent on troubling the gods than men. A great power of and for evil, bent on the destruction of the human race, was not in their creeds, and after the first reception of such a doctrine, when Christianity had lost its freshness, and a new impulse was given to life by the happy Passover of the year 1000, they ceased to be actuated by a dreadful fear of the Devil's power, and to put in its place a much higher feeling, viz., the worship of beauty, spiritual and physical, whether as Virgin or Mother, as embodied in the shape of Mary; and the Middle Ages were distinguished by the ardent worship of her admirers, with whom Mariolatry became the essence of life, and to whom the highest honours were paid, the greatest cathedrals were dedicated, and through whose influence the largest sums of money flowed into the Papal treasury. After mankind became

tired of that epidemic, the fear of the Devil reappeared in Europe; he was a favourite subject with the Church, its writers and artists in the 15th century; and among the reformers, together with Death, was the bugbear of Europe. This was the reign of the grinning skeleton who accompanied men and women through life, and mocked them with his presence throughout their pleasures and duties. It was, however, only a glimmer from expiring embers, and the power of the Devil from henceforward was gradually lost sight of, and the sense of terror about him gradually declined, until irreverent poets actually made fun of him in ballads, which set all readers laughing, and ridicule was the death of him, at last.

Although we utterly repudiate the old legend of the Devil as a semi-divine malignant being, waging an eternal and varying warfare with the Creator against the welfare and happiness of the world, yet do we believe in a Devil, and a most potent one, too; one it will tax all our energies and steadfastness to *lay*, to combat, overthrow, and, if possible, to destroy.

That Devil is the dominant love of Self, in all its forms; the lust of power and of pleasure; the lust of dominating over others, and of delighting ourselves at any cost. In fine, that love of self alone which is careless of others, hates the very name of God, and opposes itself to His divine love and laws. This love of self incarnate comes quickly to an understanding with its fellows throughout the earth, joins itself to them, and forms one actual and organised being, which "goes up and down in the world, seeking whom it may devour."

And this Devil may appear in the form of a person, a corporate body, a church, a government, or a nation.

An individual Devil is an utterly selfish person; he may be, and indeed too often is, a very agreeable person; and a very unselfish person is often a very disagreeable person; for he may be, and probably is, an earnest, honest, outspoken man, a detester of all affectations and shams, and one who does not seek to conceal his detestation of them; he may be all this, and have many other qualities, good, or at least not bad in themselves, but requiring a tact and discipline in daily use, which he does not possess—and thus

the worthiest man becomes often unpleasant to his fellows. Not the less is a selfish spirit a devilish spirit, however agreeable and accomplished, wealthy or handsome, the possessor of it may be; and an unselfish spirit is an angelic spirit, however disagreeable and ignorant, and poor and ugly, or deformed, the possessor of it may be.

Every corporate body, church, government, or nation forms part of this great Devil, when it works only for its own glory and interests, regardless of the welfare of mankind. The Papal church, at the present day, is the most important member of this great living Devil, which, in the aggregate, we denominate Satan, or the Adversary.

Besides these, are all those allies of the Devil: ignorance, superstition, avarice, luxury, pride, revenge, hatred, malice, lies, and slander; and a host of evil practices and passions, which are all powerful agents in the Devil's service, and which all true and earnest servants of God must ever seek to eradicate in themselves and in others. This is the work in store for the future true Seven Champions of Europe. This, the Devil with whom, throughout the world, we have to contend, whom we have to subdue, and whom we are bound by our own efforts, if not to destroy, at least to bring under our subjection.

You pray to be delivered from the Devil and all his works, and yet you have had him amongst you, and in your midst, you have crowned him Emperor, and placed him in your calendar of Saints!

Have we not beheld a monster, heartless, mean, ambitious, bloodthirsty, crafty and full of guile, devastate all Europe, spill blood like water, and cover mother earth with the dead bodies of her wretched children, whilst crowds tended on him and followed him in his blood-stained path with loud acclaim; whilst Popes and Emperors shook him by the hand, calling him "brother." He, who mocked at and insulted them in return. He, who is now a saint of the French Papal church; and the priests, holymen! chaunt annually in his honour. Literary men have written heavy tomes in praise and admiration of this scourge of humanity, the best beloved son of the demon of war.

Self was his god; love of self is the only real Devil; and all self-seekers, who would advance their own interests

at the expense of others, are all equally devils in their own little way.

We have heard of the "Idées Napoléoniennes" of the last Napoleonic scion; what they are we do not care even to know; but there is *one* "Idée Napoléonienne," a very distinct, evident, and fixed idea, viz., Self. The idea persistently carried out of making a Buonaparte the greatest man in Europe, and the greatest in the world, if that were possible; and for that purpose to use weak-minded, impulsive, impetuous France as the instrument in carrying out that "idea," no matter at what cost of blood, of treasure, of suffering, of ruin to France herself. Napoleon must rue the roost; in her name, of course, but still always by her means and at her expense.

Let France die, so a Napoleon lives!

Let France be ruined, so a Napoleon reigns!

Let liberty fall for ever, so a Napoleon dynasty be established!

These Buonapartes will allow as many men to be killed for their sakes as are found foolishly willing, but they take very good care not to be killed themselves! A Napoleon is properly baptised with "a baptism of fire" and blood, other people's blood, which is the fitting baptism for a child of hell.

They call Buonapartism a faith, a worship, a *culte*, and so it is. The worship of Self, and all that gives delight to Self; power, position, wealth, well or ill-gotten, no matter how. A Buonaparte is the natural leader of all such, and Buonapartism is a standing conspiracy of the evil-disposed and selfish against the good and noble; of the Devil against mankind. The founder of this wicked race has assumed to himself as emblems the bee and the violet, the emblems of useful industry and modest love. But he shall not retain them. No, let his emblems be the wasp and the deadly nightshade. These shall be his emblems, and no other.

This big Napoleon devil and the littler Bourbon devils will yet, perhaps, rend and tear the body of poor France; and, in their infernal lust of dominion, incite her children to fight and kill each other, even over her prostrate wounded body. But, fear not, they will not succeed, for

God is against them, and we know that by the Divine aid we shall still be freed from these and such as these—from the Devil and all his works.

But for France herself, she merits all the misfortunes that have befallen her in her blind and foolish admiration of this pernicious race. She has brought her fate upon herself by her own acts and deeds. The love of military glory is an infernal love, and requires, and will always receive, castigation. Those who kill with the sword, by the sword shall perish.

The spirit of Self, of evil, of the Devil, may exist also in a body of men as well as in the body of a man, and the Church of Rome is such a body. As Napoleon was a Devil incarnate, so is this a Devil incorporate, and before liberty and truth can be firmly established in Europe it must be utterly destroyed and swept away.

So long as it lives, Bonapartism may live also, for the Church and the Empire are natural allies, serving the same master, and having the same interest in view, viz., self-aggrandisement. They may fall out for a time, but they are sure to join their forces when they can serve each other's purpose—the one to enslave and get the mastery over men's bodies and minds; the other to enslave and get the mastery over men's souls and spirits. Political and spiritual slavery are the objects they have in view, and where the Empire is there will the Church be also.

Although, it is true, the Church would prefer her ancient legitimate Bourbon ally, yet, rather than lose the secular aid altogether, she will unite herself with this new illegitimate ally, and when a Bourbon is wanting will cleave to a Bonaparte alone. Before liberty can be obtained and established on a firm and secure foundation, you must get rid of both these enemies to liberty and progress.

The spirit of Self, of evil, of the Devil, may also exist in a national, as well as in a personal and corporate form; and such a spirit it is, which, ever since the time of Louis XIV., has actuated the life of the French people, whether under a King, a Republic, or an Emperor.

The lust of power, the desire to rule, to influence the will, thought, and acts of other nations; to be arbiter in Europe; the lust of dominion, and the pride of being able

to decide the destiny of neighbouring nations, and of imposing its own will upon them—this is truly the spirit of Self at work, the spirit of a Devil; and that is the spirit by which France has been influenced for a long time past. She must needs meddle with and seek to mar the attempts of neighbouring nations to rise, for fear that her supremacy, as the most powerful nation in Europe, might be endangered. But in spite of all her wicked and foolish efforts, she has failed to obtain her object; she has now been deposed for a time; but she must be deposed for ever from that throne of power; and if she persists in her attempts, must be driven out of Europe as a social pest and the direst enemy of European peace.

This lust of power in individuals manifests itself in the desire of being looked up to as an authority, and in being able to influence, bend, and direct the wills, opinions, and acts of other people. This is, without doubt, the most insidious and subtle form which love of Self takes. It constitutes the innermost spirit of every priesthood, who will make almost any personal sacrifices, and act in the most unprincipled manner, in order to obtain and retain that evil power; and dare even to act so in the name of religion, and what they call the cause of God, which means only the spread of their own opinions and the aggrandisement of their particular Church.

But, you will say, if all who are self-seekers are more or less devils or evil people, then are all of us liable to the charge. Not so: for a reasonable and wise regard to Self, having our own good in view and the good of others as well, is not only permissible, but is even a duty which we owe to ourselves, and which is founded on a law of our human nature of divine enactment.

The pleasures of married life, of love and matrimony and a family of happy children, and a comfortable home, the gratification of your wants and wishes, a good social position, the respect and esteem of your neighbours, these, it is true, are all *au fond* selfish pleasures; and yet are legitimate and commendable. Nay, man performs his duties as a citizen in this way; self-advancement and even self-indulgence, not mere comfort, but also luxury, call into life commerce and manufactures, which without

them would not exist, or would languish and die out. It is only when you would enrich, raise, or enjoy yourself, regardless of the rights and happiness of others, or at their expense, that the love of Self becomes blameable, culpable, infernal, according to the degree in which it is indulged, and still more when you would injure others in any way, to gratify your spite, dislike, jealousy, or hate. This is the only sacrifice of Self at the altar of duty, and love to your neighbour, which is required of you. Acting thus, the Devil will get no hold upon you; he may give you a wound now and again; but he will not be able to get such a grip as shall enable him to make you his prisoner, and stab you to the heart.

There are some men, we admit, who sacrifice themselves out of pure love of their fellow-creatures, who do not think of Self at all, but study always the happiness of others, without having any strong religious feeling, or being actuated by any particular love of God. We have met with such men, actuated apparently by no other love than that of their fellow-creatures; and, indeed, that central love occupies a strong position between the love of God and the love of Self, and is one great bond of human society. Yet those who are actuated by it seldom make any remarkable sacrifice of themselves. The great names amongst the sacrificers of Self for the benefit of their brethren have generally been religious men, such as Bernard Gilpin, Howard, Coram, Oberlin, Neff, Vincent de Paul, and several, indeed, in the Roman Church, the motive of whose benevolence, however, we cannot judge, that will be discovered at a higher tribunal, and receive its due reward.

Moreover, most men are not actuated by one single love, but by all three in variously mixed proportions, and act sometimes from the one or the other motive as their mood dictates. The great mass of mankind live principally under the influence of the middle love, and without this society would soon fall to pieces. For if the majority were actuated purely by love of Self, such as we hold was the case with the first Napoleon, earth would speedily be converted into a hell, where every one would seek to domineer over his fellows, cost what it might;

and, on the other hand, if the majority were actuated solely by the love of God, and thought only of Him, the world would be full of enthusiasts, dreamers, visionaries, and holy men, but quite neglectful of their duties to their neighbours and themselves.

When the two opposed loves, those of God and of Self, are combined in one person, especially if his ideas of God and of religion are erroneous and false, then do we meet with some of the cruellest monsters the world has ever seen. Then we meet individually with a Domenic de Guzman—that sweet Saint of the Papal Church, of whom we trust it is properly proud; and collectively, with the Papal Church itself, which is a corporote embodiment of the same infernal lust of dominion, and determination to force its opinions upon mankind, by force or fraud, by open or underhand means, or else condemns us to death here and to eternal perdition hereafter.

This form of self-love, under a monk's dress, is of the most thoroughly devilish nature; and has worked more misery on earth than even the most concentrated form of simple self-love, such as is specially seen in great conquerors like Alexander, Timour Bey, Napoleon I., *et id omne genus*.

It is this lust, then, of exercising dominion over mankind, regardless and reckless of everything but personal, corporate, or national aggrandisement, which constitutes the real and only Devil with whom we have to do combat, and whom we shall most certainly, *Deo adjuvante* finally bring into subjection, though we may never be able utterly to destroy it.

In this rough sketch of that Devil against whom we are called upon specially to combat, we have perforce brought into special prominence the exclusive love of Self, which constitutes its spirit, and which is diametrically opposed to the love of God. We have accordingly not done justice, perhaps, to the prevalence and strength of that love of our fellow-creatures, which, placed between the two, serves to bind them both together and turn them to good account—forming, indeed, amongst all our pseudo-religious systems and their accompanying strifes, hatreds, opposition, and disruptive social tendencies, a bond of

union which still keeps human interests and sympathies intertwined, in spite of their destructive force. Not only are there, and always have been, many great and good men who have thought little of Self—and perhaps little of their Creator—who must hold a high place in our esteem from their sincere love of their fellow-creatures; but we venture to add, they may or ought, perhaps, to stand still higher, if we feel there is any probable truth in the story related by Leigh Hunt of an Arab called Adhem, who had a vision of the Recording Angel writing down the names of those who should be saved in the Book of Life. "Is Adhem's name inscribed on the scroll?" inquired he. The angel looked, and said "I see it not: what claim have you to be saved?" Adhem replied and said, "None, but that I love my fellow-creatures." The angel looked again, and said "Yes, I see it now; here it is at the head of the list!" We have since found the original poem, by Leigh Hunt, which we append:—

ABOU BEN ADHEM AND THE ANGEL.

ABOU BEN ADHEM (may his tribe increase !)
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight in his room,
 Making it rich and like a lily in bloom,
 An angel, writing in a book of gold.
 Exceeding peace had made Ben Adhem bold;
 And to the presence in the room he said,
 "What writest thou?" The vision raised its head,
 And, with a look made of all sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" said Abou, "Nay, not so,"
 Replied the angel. Abou spoke more low,
 But cheerly still and said, "I pray thee, then,
 Write me as one who loves his fellow men."
 The angel wrote and vanished. The next night
 It came again, with a great wakening light,
 And showed the names whom love of God had
 blessed,
 And lo! Ben Adhem's name led all the rest.

As to love of self, it transforms men, when no other love exists in their breasts, into monsters; it produces an infernal and insatiable desire to rule, of the most reckless nature. A man, then, worships the Devil in worshipping himself, whilst he looks upon himself all the time as a kind of god, who should be admired and worshipped by all around him; and, as Swedenborg has pointed out, in the case of some of its worst and most notorious examples—some of the later Roman Emperors—they decreed public worship to themselves, as being indeed gods.

These remarks apply also to the Pope of Rome, who, as being the appointed and immediate vicegerent of God on earth, and representative of the King of Kings, in whom the spiritual presence of Christ dwells incarnate, must of necessity regard himself also as a kind of god, and as a being of superior authority to any merely temporal and earthly potentate whosoever. He proclaims himself infallible, and would bend or break all other wills in subjection to his own and that of the Church which he represents. Nor can he possibly allow of his equal as existing in the world; and he would seriously consider his position and dignity only properly recognised were the whole world to own subjection to him, and kiss his toe in sign of their humble submission to his Divinely-appointed supremacy. It is unnecessary to characterise the spirit and nature of such a person, or that of the Church which he represents. It is wholly and solely, purely and perfectly, selfish and infernal; and the nations of Europe are greatly culpable in tolerating his pretensions, or even his existence, for a day. So long as they do, so long will they inevitably have to suffer for it; of which their common sense ought to assure them; and if it does not, why, by painful experience will they be made to learn that truth, and their duty.

887

SPIRITUAL AND ANIMAL LIFE.

1878.

THERE is a soul and there is a body, each distinct from the other, though combined in a human being.

The soul consists of reason, imagination, and all that constitutes intelligence, put in action by the will, which, together with the spirit, constitutes spiritual life.

The body consists of members and organs, put into action by a material motive power; and these constitute animal life, as with other animals.

The human will is actuated by the spirit, which may be either of Divine or infernal nature. If the first, it is a spirit of Divine love, which is no other than the love of God and of mankind. If the latter, it is a spirit of infernal love, which is no other than the love of Self alone.

Every man is actuated by one or the other of these loves. If he is moved by the Divine love, he loves Love, and he loves Truth: in other words he loves not himself, but God, his fellow-creatures, and the Truth. If he is moved by the infernal love, he does not love Love and does not love the Truth: in other words, he loves himself and not God, he loves himself and not his fellow-creatures, he loves his opinions and not the truth. If the spirit of love of Self actuates him, he loves himself before all things; he is indifferent to his fellow-creatures, except in so far as they please him or are of use to him; he neither recognises nor loves God at all, and probably denies His very existence; and as to the truth, he hates it, for it speaks to him against himself, and calls him "Devil" to his face. If the spirit of love of God actuates him, he loves God first, above and before all things; he acknowledges and worships Him; he has regard to the happiness and welfare of his brethren, as well as to his own happiness and welfare, and he loves himself last of all; and though he is forced to own himself greatly ignorant and often in error, he still accepts and loves truth at any and every cost.

888

CHRISTIANITY AND BLOODSHED.

January, 1873.

WHAT are we to think of those churches and nations calling themselves Christian, who still indulge in strife, hatred, and bloodshed? Whose priests and bishops, archbishops and popes, defend the practice of war and bloodshed from the pulpit, and impiously call down the blessing of the God

of Love and Peace and Goodwill between men, upon banners which are to wave over anger, hate, and slaughter. What deem of one, the *soi-disant* vicegerent of God, the incarnation of Jesus on earth, who, to regain a few acres of land which have been taken from him, calls on all Christian Europe to shed its blood, that he may again get possession of them; and, for a base and earthly ambition, would not hesitate to be the cause of death to thousands, and plunge all Europe, if he could, into war? How can such people face, without trembling, the judgment of that Deity whose express commands they thus wickedly outrage? What punishment is too great for them? How can they dare to meet One whom they profess to believe God, in person, their special God, who came on earth to bring them eternal salvation at the price of his own death, and who came to announce to us that we are all the children of one Father, who in His essence is love itself, and who, both by precept and example, denounced recourse to violence and bloodshed; and yet the history of these people is one long tissue of fraud and violence and war. Beware and tremble, for to all such shall yet be measured out punishment commensurate with their crimes; and the justice of God, for a surety, shall yet overtake these ravening wolves in sheep's clothing.

Ye devils, in the form of men, ye vilest of impostors, who, in the garb of the servants of the Prince of Peace, exhort the nations to strife, and justify the shedding of a brothers' blood. Ye real servants of the Devil, to whom ye belong, and to whom ye shall go, what said Jesus to you, to us, to all: "By this men shall know that ye are my disciples, that ye love one another;" "If thy brother offend thee forgive him, not seven times but seventy times seven;" "This is my commandment, that ye love one another as I have loved you;" "I say unto you, love your enemies, bless them that curse you, do good to them that hate you;" . . . "For if ye love them which love you, what reward have ye? Do not even the publicans and common people the same?" "Learn of me, for I am meek and lowly;" "Father forgive them, for they know not what they do;" "I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other

also;" "And if any man will sue thee at law, and take away thy coat, let him have thy cloak also;" "Put up again thy sword in its place, for all they that take the sword shall perish by the sword."

And perish by the sword ye surely shall, unless you reform, and that quickly, your vile and wicked courses, not in respect to bloodshed alone, but in your systematic, persistent, and flagrant contempt of all the great moral and social rules of Him whom you declare before all the world to be the God, whose accredited vicegerents and servants ye are.

It is not one rule, but almost every single ordinance of Jesus that you so unblushingly set at naught. He told you not to resist evil; yet you do resist, and the Pope of Rome would plunge all the world into war to resist the little evil of losing his temporal power.

You are told to forgive your fellow creatures their offences against you, and to return malice with good will; yet you will forgive no one the very slightest offences against what you term your dignity; and if you are not treated with respect and admiration, you shut your doors on the offender, and slander him whenever you get a chance.

You are told to regard poverty as a virtue, and wealth as an impediment to holiness and a bar to heaven even. Yet you shun poverty much more than you do the Devil himself; you are greedy of wealth, often unscrupulous how you obtain it, and can never have enough of it.

You are told that the greatest among you should learn to be humble, and act as servant to the rest; but servitude is a mark of contempt among you, and social position, dignities, titles and authority, you long for and pursue at any cost.

You are told to be meek and lowly, like Jesus himself; and yet you are puffed up with the most ridiculous pride, and are angered to the quick if anyone does not pay you the respect you consider your due. In fine, whatever opinions you may hold, your actions are the direct opposite to what a true Christian must perform, and your character is utterly adverse to that which Jesus bore, and which he inculcated upon you as a model.

We do not care for your opinions, creeds, or words; we look to your acts, and we assert that you are thorough and utter impostors, living libels on the Christian character. We arraign you as such before the Supreme Tribunal. Tremble, for your crime is great indeed, and will most assuredly not escape the condign punishment it deserves; your conduct is an outrage against God and against humanity as well. It is true that the Deity is not to be angered, nor capable of pursuing you with that vengeance which you have merited; true He is still now and for ever a God of love, and long suffering towards his rebellious and impious subjects,—but He is still the perfectly upright Judge, impartial, immoveable, inexorable, the dispenser of Divine Justice and judgment. He is neither to be wheedled with prayers, flattered by lip service, nor bribed by any gifts. So sure as fate, will His divine sentence be passed upon you, and be put into execution on you and on those of your children who persist to walk in your ways—the ways of hypocrisy and bloodshed. Yes, the day approaches and is now close at hand, when the arm of Divine Justice shall be stretched out and the sentence of death be executed upon you. Your power shall be rooted up, you yourselves shall be destroyed, and your very name and place be obliterated from off the face of that earth which has suffered so long from the curse of your presence, but will suffer from it now no longer.

It needs must be that wars shall come, but woe be to those through whom they come.

How can you reasonably look forward to any better fate, when you profess to be the followers of Jesus with your lips, but in your daily acts and lives do make a mock of his injunctions and commands, and live in flagrant violation of them, the commands of your Divine Master, the apostle of love and humility, the Prince of Peace, one of whose last orders was “Put up thy sword, he who draws the sword, shall perish by the sword.”

the world was at peace ; which only means that there was no actual war then raging throughout the Roman empire, which extended over the greater part of Europe and large portions of Asia and Africa, as then known. Under the rule of Augustus Cæsar, the gates of the Temple of Janus were closed, in sign of a general peace.

But that peace did not last long, and was maintained whilst it did last by means of the supremacy of Roman law throughout the vast empire, backed by armed troops, stationed in every land to enforce submission to the law. Standing armies existed then as now. All Roman citizens, of every class and country, were obliged to serve in the army, and were moved from place to place at the will of the governing power. Thus England was kept subject to Roman law by means of bodies of troops, of various outlying nationalities, the natives being impressed for service in other lands ; indeed, much on the same principle as Austria lately practised, when it kept Hungary down by means of Italian and other levies, and Italy, or Lombardy rather, by Hungarians, Croatsians, &c.

When, at the fall of the empire, the military were withdrawn from one country after another, to defend the heart of the empire, a state of anarchy was the natural result ; nationalities were broken up, there was a general movement and ferment of people throughout Europe, and nations, tribes, and individuals had to arm and defend themselves in the best way they could from the lawless and savage attacks of outlying races and from among themselves. Throughout the Dark Ages we meet with this lawlessness and reign of force. All men went armed, kings gathered together as many men as they could to form armies ; feudal chiefs kept as large bodies of armed retainers as they could, and when they could not pay them lived on freebooting ; individuals quarrelled and fought, but there were no regular standing armies as amongst the Romans. This state of things went on through the twilight or Middle Ages, which succeeded to the Dark Ages ; the Roman Church, however, exercising a moral power, which sometimes supplied, or sought to supply, the place of law. Still all the world went armed, each man had a sword by his side, and was bound to do soldier's service to his feudal lord ; and family and individual combats were of every day occurrence.

Armies were got together by the kings and great nobles, but when the subject in dispute was settled, they were disbanded and returned to their homes.

Hallam says that the first instance of a standing or permanent army is to be found in France, where Charles VII., about the year 1450, established a cavalry force of all arms, numbering about 9,000 men. The invention of artillery doubtless had much to do with this, since the management of fire-arms was a kind of art, requiring special practice and discipline. Other states followed the French king's example, and in England Charles II. established the first standing force of 5,000 men, which was increased by James II. to about 30,000, and this led to our famous "Bill of Rights," declaring that the raising or keeping a standing army within the realm in time of peace, unless with the consent of Parliament, is unlawful, as it was justly feared that such a force might be used to suppress the liberty of the nation. Indeed, standing armies, if not under national control are standing menaces, or worse, to the liberties of all nations among whom they are established. That wise, unselfish, and good man, Louis XIV. of France, whose maxim was "*l'état c'est moi!*" we find, in his instructions to his son, the "Dauphin," very complacently observed, "Kings are absolute lords, and have the full and entire disposal of all property, . . . all that exists (including the lives of their subjects) within our dominions, of whatever kind it is, belongs to us." "The essential defect of the English monarchy is that the king cannot raise men or money without the consent of the Parliament."

Under such men as this the work of the Devil was notably encouraged, and wars flourished famously. Standing armies increased in number, and were kept constantly to their abominable and bloody work. Montesquieu (in his "*Esprit des Lois*") writing in 1750, under Louis XV., observes that "A new malady is spread throughout Europe, and has seized on our princes, causing them to keep on foot an extravagant quantity of troops. It has a redoubling power, and is necessarily contagious. For as soon as one State augments its forces, the others immediately increase theirs, so that nothing is gained by it but a common ruin. Every monarch keeps on foot armies as great as would be

required if the people were in danger of being exterminated; and they term this state of things, or the efforts of all against all, Peace!" He goes on to observe how this leads to ruinous alliances, and keeps the nation poor in spite of its wealth; and not content with using the national revenue for military purposes in war time, "It is not uncommon to see States hypothecate their funds during peace even, and employ means to ruin themselves which they call extraordinary, and which are of such a character as the maddest heir of a family could hardly conceive."

He adds, subsequently, "A well governed State ought to make it a first article of expense, to put aside a certain sum annually for unexpected disbursements. It is with nations, as with individuals, who bring ruin on themselves when they live exactly up to their incomes!" And, in some cases, he might have added, who live beyond it. How this malady went on increasing throughout Europe, owing to the wicked and ridiculous conduct of the various governments towards Republican France and towards each other, and owing to the vile personal ambition of the elder Napoleon, needs no remark; everyone knows it, or, if they do not, they feel painfully the effects of it, and have a practical knowledge of it at this present time by means of the heavy taxes they have to pay annually. "Those who have recourse to the sword shall perish by the sword." Never was there a more assured truth uttered than that; hate leads to hate, revenge to revenge, violence leads to violence, bloodshed to bloodshed, the sword and gun are the Devil's own weapons; they are the tyrant's, the despot's firmest props; they are the sure and certain ruin of any people who indulge in a perverted taste for them. War is more certain ruin than gambling, and is, indeed, a kind of gambling spiced with the additional excitement of murder. You have a dispute; "Let us fight for it!" you cry; but you might just as well cry out, "Let us toss for it!" for it is generally a toss up which side will win in the bloody game, —which is play to kings, governments, and generals; but sudden death and wounds and disablement for life to millions of poor deluded human beings; who consent to be used as chess pieces or as packs of cards, and brings ruin and poverty, and the loss of dearest relatives and friends,

and makes widows and orphans on a goodly large scale, for the nation to rejoice in and to keep.

What madness! What do you want with these enormous overgrown armies, which you all at this present time keep on foot? It can hardly be to repress your own rights and liberties; if so, you are fools indeed. Such, in effect, however, is partly the case. And here let us give extracts from Pulteney's speech in the English House of Commons, against standing armies, about the year 1730. "I have always been, Sir, and always shall be, against a standing army of any kind . . . they form a body of men distinct from the body of the people; they are governed by different laws and blind obedience, and an entire submission to the orders of their commanding officer is their only principle. The nations around us, Sir, are already enslaved by these very means—by means of their standing armies they have everyone lost their liberties. It is, indeed, impossible that the liberties of the people can be preserved in any country where a numerous standing army is kept up." In reply to those who urged that the army was under the control of Parliament, he says: "Let us not vainly imagine that an army, raised and maintained by authority of Parliament, will always be submissive to them; if an army be so numerous as to have it in their power to overawe the Parliament, they will be submissive as long as the Parliament does nothing to disoblige their favourite general; but when that case happens, I am afraid that in place of the Parliament dismissing the army, the army will dismiss the Parliament." . . . "I talk not of imaginary things, I talk of what has happened to an English House of Commons, and from an English army; not only from an English army, but an army that was raised by that very House of Commons, an army that was paid by them, and an army that was commanded by generals appointed by them." It seems strange that remarks so self-evidently sensible and true as these, should have no effect, yet what is the state of all European nations at this moment? They keep up armies which effectually stifle their own chances of liberty. But there is still another reason, and the particular reason why you keep up these ruinous armaments is confessedly because you regard each

other as being utterly lawless, selfish, and unprincipled, and fear that some one nation or other will act like a real robber and murderer, and attack you with the avowed intention to take your property and kill you if you defend it. This is the boasted civilisation of Europe in the year of grace (Heaven save the mark!) 1873. This, the blessed result of some 1,400 years of Christian teaching in Europe! This the living commentary on the Divine commandments of the dead Prince of Peace! It is difficult to know whether we ought to regard you with astonishment at conduct so senseless and idiotic, or with indignation at your wickedness and madness. France, as the earliest and chief leader in this Devil's dance, has most to account for before God. France, on whose heart, we fear, would now be found lithographed the Devil's mark, "Revenge!" But beware, lest, as Shakespeare hath it, you—

"Heat a

Furnace for your foe, so hot

That it do singe yourself."

It would appear that we who boast so continually of our civilisation, might, as regards war and violence, learn a lesson from some who we are apt to call savages, with how much justice, let this short story of a Kaffir chief attest. "In the year 1824, an English naturalist was travelling in Kaffraria, in company with a servant from the Cape Colony. One day the Englishman, being dissatisfied with the man's conduct they had an altercation, during which the naturalist gave the man some blows with his whip, and carried him before Macomo, the head of a tribe near the river Keissi. There they filed cross bills against each other, the man producing witnesses to prove that his master had abused and struck him without cause, whilst the master declared that the man was lazy, insolent, and disobedient, and demanded that he should be punished with a flogging. Macomo, after hearing both sides patiently, informed the Englishman that he could only regard the engagement between him and his servant as an ordinary contract. 'Now it appears,' he added, 'that you have struck and illtreated this man, but you can show no proof that he had injured you by offering you violence. I therefore declare your contract at an end; he is free to go where

he pleases, and you must pay him an ox for the wrong you have done him.' At this decision the Englishman was highly incensed, and refused to submit to it. He said that the man deserved punishment for his insolence and not reward. 'You have not proved that he was insolent,' said Macomo, 'but even if he was, you should have brought him to me. Why do I sit here, but to decide between man and man, in cases where their anger blinds them and hinders their judgment? If men use their hands in secret, instead of their tongues before the judge, whose life would be worth a husk of corn?' The Englishman replied that he would not argue the matter with him, for he (Macomo) 'was ignorant of the usages of civilised life, and did not understand the rights of property.' 'I will complain of your conduct,' he continued, 'to Major Somerset, the commander of the frontier, who will soon let you know the difference between an elephant and a deer.' To this taunt Macomo replied calmly, 'I know that Somerset is stronger than I am. He is an elephant, but neither I nor my fathers have been called deers. You say that *your people are wiser than ours, but you do not show it in appealing from reason to force.* When you return to the Colony, the *landroost* will decide between you; here it can go no further. Give him the ox,' he added, 'it will be better for you.' The Englishman yielded.—"Penny Magazine," December, 1832. We need add nothing to this; if you, the nations of Europe, persist in appealing from reason to force; if you will not agree to an European tribunal of arbitration, but persist in your present military system, you deserve all the disturbance, and financial ruin, and bloodshed, and misery, which you bring upon yourselves; and it is not the Kaffirs but you who are the true savages, to which honour you may fairly add the well-earned titles of "Fools and Madmen." We call on you to appeal to the law, instead of to violence, and to establish police instead of a military force, for home rule.

The sword of King Arthur was named "Excalibur," and it was thrown at his death into a lake, that no one might

ever use it more. The sword of Charles-le-Magne, was named "Joyeuse," and it was buried with him in his grave.

The sword of Napoleon Bonaparte I have seen (in a vision) and it had engraved upon its blade, "La France," and the blade, which had been driven up to the hilt through the bodies of men of every nation in Europe, was still reeking with their blood. It is not yet dry; the stains are not yet washed away. *His* sword, also, perhaps, will yet be ordered to be buried with him in the grave, that none may ever put it to its bloody use again. Let whoso dares to draw it once more, Beware! Beware! I say; for he who draws that sword, by the sword shall perish.

891

1873.

Those who love the world and the things of the world only, will find their reward in the world.

Those who "set their affections on things above" alone, must neither desire nor expect to find their reward in this world, and must rest content, if not happy, with obscurity, poverty, neglect; and incur, probably, ridicule, contempt, scorn, and even hate. We do not think, with Mr. Binney, that it is an easy matter to "make the best of both worlds"—the visible and invisible—the world of action and the world of thought.

892

1873.

Those who do good actions from any other motive than disinterested love, who do so in order to spread their opinions only, under a false character and in disguise, are dishonest, are dishonorable, and to be dishonoured. Nor will they stand well at the great Tribunal; but their conduct will, perhaps, be found to merit condemnation and punishment, for they are, in truth, wolves in sheep's clothing. Manu, the Hindû lawgiver, has said that a good man should act without any reward in view, and he who passes himself off in a manner contrary to truth "is the most sinful wretch in the world, for he is the worst of thieves—a stealer of minds"—(souls). Benevolent priests and little sisters of charity, does this description apply to you at all? Do you, out of pure love, relieve the poor, or do you use it as a means of spreading your opinions?

LONDON, 1873.

We have continually insisted in these pages on the identity of national and individual principles of morality, and have asserted that neither an individual, nor a family, nor a nation, can violate those principles with impunity; they each and all will suffer in turn if they do so.

Here is a striking instance of the truth of this as regards France, the Genoese Republic, and Europe. We read that when the Genoese Republic, after vainly endeavouring to conquer Corsica, despaired of ever recovering the sovereignty of the island, it resolved to transfer it to France. "This was effected by the treaty of Versailles in 1768, a contract dishonourable and disgraceful to all parties. Paoli (then head of the native government) appealed loudly and eloquently to all Europe against the cession, but no one interfered in favour of Corsica." This led to the subsequent connection and absorption of Corsica with and by France. But for this, the Buonapartes would never have become French subjects, or probably have had any connection with France; and thus France reaped her reward and Europe hers, for a culpable indifference; whilst the Genoese Republic received its reward by an act of remarkable retributive justice, since it was destroyed as an independent power by the French Republic under Napoleon, when first consul; and by this same Corsican, on the occasion of his becoming Emperor of France, in 1804, was incorporated with the French Empire. And so "the whirligig of time brings about its revenges." France acted in a similar immoral manner towards the Roman Republic, in 1848; yet Rome is now free, and Italy united, and what is the state of France? Let her know that if she persists in this immoral interference with other nations' affairs, she will be interfered with in her turn, and so effectually that her power to do ill will be entirely taken from her. This is in the natural course of justice, and do not let her disregard this message, because an Englishman brings it to her, for it will of necessity come to pass.

LONDON, 1878.

At times I hardly know whether to be amused or angered at the inconsistency and perversity of men. When Tennyson sings to you of a coming time, in which—

“The war-drum throbbed no longer, and the battle flags
were furled,

In the parliament of man, the federation of the world.

When the common-sense of most shall hold a fretful realm
in awe,

And the kindly earth shall slumber, lapt in universal law!”

you are full of admiration, and say, “How fine! how noble! What a far-seeing and superior creature! One of the teachers of the age!” But when we come to you and in sober language and with plain words point out how this purpose is feasible and to be practically effected, words are insufficient to express your scorn and contempt of us: we are called idiots, enthusiasts, visionaries, dreamers, fanatics, levellers, irreligious, atheists, “*canaille*,” men whose heads are turned with a pernicious love of novelty and change; self-conceited, unpractical, and impracticable fellows; enviers of wealth and rank, some of those unreasonable people who are never satisfied; quacks who prescribe nostrums; the disturbers of order, the enemies of the State, the subverters of established authority, revolutionists; and when not knaves, lunatics or fools. You not only will not listen to us, but you revile, persecute, exile and murder us, whenever you can, when not restrained by public opinion or by law; and when you are thus prevented from killing us bodily by force, you try to slay us with slander; and yet the poet who has sung it as a fine idea, a desirable consummation and possible reality, you are proud to call friend and do him all possible honour. Is there not some inconsistency in this? If his idea is not silly, neither is ours. If he is not a mere dreamer, neither are we. If he is right in principle, so also are we. The means we propose to you are surely worthy at least of your consideration, and are not to be rejected without a patient hearing. There is nothing vicious or criminal in our propositions, nothing impracticable or

absurd ; and if we have a strong conviction and resolutely contend that our plans will effect the end you profess to desire, and which we earnestly advocate ; if we inculcate them as necessary to your and our welfare, we do not seek to force them on you by violence : we, at least, do not seek to persecute, exile, and kill you because we regard you as your own enemies, our enemies, and the enemies of mankind. We neither revile nor slander you, we only ask a hearing, we only demand fair play, open discussion, protection from violence, for as we offer none to others we should be protected from it ourselves. To us, bloodshed is a crime, and slander the worst of crimes ; for it is a cowardly method of moral murder befitting not a human being, but only a sneaking devil from hell.

But, know that we and our cause are under the protection of God, our Divine Father, our King and your King, our Master and your Master, and before His supreme tribunal we cite you to answer for the crimes you have committed against us on earth, and for which you shall surely receive the punishment which is your due.

Why should you avoid, dislike, ostracise, and slander me, if I have sought only to perform my duty on earth ? If I have devoted myself as your Poet sings, to

“ Strive a happy strife,
To war with falsehood to the knife,
And not to lose the good of life.

Some hidden principle to move,
To put together, part, and prove,
And mete the bounds of hate and love.

To search through all I felt or saw,
The springs of life, the depths of awe.
And reach the law within the law.

At least not rotting like a weed,
But having sown some generous seed,
Fruitful of further thought and deed.

To pass when life her light withdraws
* * * * *
Not in a merely selfish cause.”

895

1873.

"NON NOBIS DOMINE, NON NOBIS."

IN the year 1848 a Republican Government was legally established in France. In 1849 a Republican form of Government was legally established in Rome. In the same year the Roman Republic was destroyed by an armed force sent for that purpose by the Republican Government of France! and the Roman States were handed back into the power of the Pope.

In 1851 the Republican form of Government in France was destroyed by fraud and bloodshed, under the leadership of the man who had sworn before God to protect and uphold it; and in 1852 he was made Emperor of France.

In the year 1869 the reigning monarch of Spain was forced to fly into France for safety, and the governing power was transferred to some men, with General Prim as their leader. In that year General Prim put down the Republican movement throughout Spain by bloodshed, and sought, from this family and that, for a king to form a new Spanish monarchy. He sought, amongst others, to obtain a German Prince for the purpose, but the Emperor of the French interposed, refused his consent, as if he had the slightest title to interfere, and made it a pretext for proclaiming war against the King of Prussia. In 1870 his power was laid low, himself taken captive, and driven from France he died in 1873, an exile in England.

The King of Prussia came out of this war Emperor of Germany; and the Pope of Rome lost his States again, which were taken possession of by the King of Italy in the national name. General Prim induced, at last, a son of the King of Italy to become King of Spain. Prim himself was killed on the very day he brought him to the capital.

In 1873 the Italian King of Spain abdicated, and a Republican form of Government was immediately established by law.

So that, after the short space of twenty-five years, all these vicious, lawless, and wicked acts, involving changes of the most momentous character, changes which Louis Napoleon and the French people, the Pope and his army of

priests, and Prim and his soldiers had, in their respective cases, been specially striving to prevent; all came to pass, besides the wide-spread ruin and misery, and bloodshed caused by them all, ending to no purpose, and having been caused in vain. It seems to me that those people who do not perceive the overruling power of the Divine Government in all this, and the course of Divine Providence, are blind moles, who work underground, and never look up to Heaven; and like blind moles, of a truth, are those partisans of the Buonapartist cause, of the Bourbon cause, in Spain as in France; of the Papal temporal power, of the Roman Catholic Church, who work underground still, with the vain idea that they are ever going to re-establish their power in Europe! No; the black night of their reign is over, and the dawn of the day of political and religious freedom throughout Europe shines strong and clear. As regards Victor Emanuel, his son has let the nations see very distinctly of what little real value a constitutional king is in a civilised State. Let him prepare to afford the same lesson in his own person, and give another example of how easy is the transformation of a limited monarchy into a Republic; more unlikely things have come to pass, and his family, though of late years successful in their ambition, may yet serve to point a moral, and illustrate in their persons the prayer of our inspired poet, John Milton, on the occasion of the persecution and slaughter of the Vaudois by many members of the house of Savoy, especially those under Emanuel Philibert, in 1560, Victor Amadeus I., in 1654-5, anent which Milton wrote this ode, and Amadeus II., in 1684:—

“Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold:
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll’d
Mother with infant down the rocks. Their moans
The vales re-echoed to the hills, and they
To Heaven. Their martyred blood and ashes sow

O'er all the Italian fields, where still doth sway
The triple tyrant, so that from these may grow
A hundred fold, who, having learn'd Thy way,
Early may fly the Babylonian woe."

In some curious ways the Vaudois, who were subject to persecution from the Roman Church from the very earliest ages, because they persisted in retaining the purity of their faith, have been already avenged.

Thus Peter Waldo, or Valdo, a merchant of Lyons, in the twelfth century, a member of the Vaudois Church, and a religious reformer, was expelled from France by order of Pope Alexander III., and proceeding to Germany, is said to have died in Bohemia, and thus probably the seed of the Reformation was sown in the breasts of Jerome of Prague and John Huss. From him, also, proceeded the sect of the Albigenses, in the south of France, who were subsequently nearly exterminated by Louis XIV. By his persecution, also, the Vaudois were forced to take refuge in Brandenburg, Switzerland, and the Rhine cities, where, of course, they carried their doctrines.

Thus Walter, the Lollard, or "Singer," who was driven into exile, and was finally burnt to death by the Papists at Cologne, in 1350, was a Vaudois minister, and spread by his life and death purer religious principles in the North of Europe, and probably inspired Wickliffe, whose followers were called "Lollards."

But the great body managed to return and settle in Piedmont. And to crown all, though Rome has not managed to thrust herself into power in the valleys, notwithstanding all her wicked efforts, a Vaudois Church is at last established in the very heart of the Papal Church, even in Rome itself. And thus "the whirligig of time brings about its revenges;" so that it is even yet possible that this pure and simple form of Christianity, which, as the Vaudois expressed it in a memorial to their persecuting dukes, existed "long before the dynasty of Savoy was established in Piedmont," may yet exist and spread and flourish when that dynasty itself shall have passed away. Thus we find that from these poor, despised, and persecuted Piedmontese peasants, the germs of the Reformation were

sown broadcast throughout Europe, by the very means the cruel and wicked Church of Rome, with its secular instruments, sought to exterminate them.

Is there no lesson to be read in this ?

896

1873.

DIVINE AND HUMAN GOVERNMENT.

It is evident that man cannot control the course of Nature, or the destiny of the human race, in its entirety, or that of the universe. This the Deity does alone, and we can see only the shuttles of the woof, but not the design which is being worked out. But man is empowered to control himself, and to control also the forces which mould society in his special locality, and to make that power felt as far as his influence may be extended. Indeed, man in the aggregate is the real vicegerent of the Deity, and not that aged impostor, that old fish-fag of the Vatican, who, now in her dotage, passes her time alternately cursing, and swearing, and blaspheming, calling down Divine wrath on those who have stolen her fish-baskets, and threaten even to carry off her whole stock-in-trade ; or in flattering and belauding those friends and servants who still afford her pecuniary aid and spiritual condolence in her affliction. Looking, then, on man in the aggregate as the only authorised vicegerent of the Deity, into whose hands the future of the world is to a great extent confided, how studious should we be ! especially how careful and yet bold ! how well grounded in good principles ! and how energetic and firm in putting them into practice, should these Governments be, into whose charge the present and future welfare of large masses of their fellow-creatures is confided ! For, remember, they are answerable to God for the execution of their trust, and are deputies of His power on earth. Regarding it thus—and this is an undoubted fact—the duty of every Government is to work only and ever for the spiritual, mental, and material welfare of all those who live within the sphere of its influence. For a Government to say that it has nothing to do with the spiritual welfare of the people committed to its charge is to ignore its very first and most important duty—to encourage what is good,

and to discourage, as far as in it lies, what is evil; to assist the cause of truth, and to bar the advance of error: and if it says it knows not what is good and what evil, what truth and what error, then is it quite unfitted for the discharge of its office, and should be supplanted by a Government that does know. If it does not know, we can tell it, for this is not a matter of fancy, but matter of fact; not of opinions, but of principles: and it is inexcusable for any man of ordinary understanding and education to aver that he cannot tell whether a principle is good or evil, and an assertion true or false. As the matter stands now, however, the most advanced nations of the world do not possess governments, in the proper sense of the word, at all, but are merely communities of people, who appoint some amongst them to administer the affairs of the national household, leaving every one to take any view of religion he pleases, be it right or wrong, deliberately giving up that religion which, amongst all races and in all ages, has been recognised by the greatest philosophers and statesmen as being the principal bond of union, and source of health, and strength, and welfare, harmony and peace, known to mankind.

897

1873.

SELF-GOVERNMENT.

SELF-GOVERNMENT, which some advanced nations now claim as a right, is more than a right—it is an absolute duty for all.

Mankind may be divided into two classes: the one wishes to do its work for itself, and the other wishes its work done for it; the one wishes to do its duty for itself, and the other wishes its duty done for it; the one class wish to think and act for themselves, and the other wishes somebody to think and act for them; the one, finally, wish to govern themselves, and the other wishes somebody else to govern them. We are sorry to say that the latter class form an immense majority throughout the world, and the reason is very simple. It is not because they are incapable of doing what is necessary themselves, but because to do so

would entail an expenditure of time, trouble, and expense : an amount of self-exertion and of self-restraint which they are exceedingly disinclined to put in practice. But they must be taught that this self-government—which they would shirk if they could, and do shirk when they can—self-government as regards the individual, the family, the village, the town, the city, the community, the State, is a *sine quâ non* of healthy human existence.

The minority who are willing—nay, desire—to practice self-government, are the more advanced nations of Europe. The Anglo-Saxon race is almost the only one which really does appreciate, and, to a great extent, practices self-government ; whilst the rest of the world desires or is content to let somebody else govern for them, be in power over them, and be kind enough to do their work for them. But they must be taught that it is absolutely necessary, and a bounden duty, to do it for themselves ; and when a nation, such as the French, voluntarily places itself in the power and under the direction of any one man, or any body of men, it commits a fatal error, fraught with mischief to itself and to others. Such a power ought never to be given at all ; and those who do so, or who even consent to it, commit a crime against themselves and against humanity, for which they must of necessity suffer.

We say to every nation, "Does anyone come to you and say, 'Let me govern you?' He is not your friend, but your worst enemy. Does anyone come to you and say, 'You must learn to govern yourselves?' He is your real friend and trusty adviser. For the first clearly proposes to do this more in his own behalf than in yours, and will seek his own interests before yours, being subject to temptations to do so which it is not in ordinary human nature to withstand ; whilst the other, as clearly, can have no possible personal interests to serve, and advises you to act wholly and solely out of regard to your own interests."

A central controlling power, to weld and keep the whole together, must exist ; but it is really a matter of minor importance as to the form which that power assumes. A wise autocrat might, indeed, do the world an enormous service, in obliging the people placed under his charge to exercise a regular system of local self-government, subject

to his supervision and to the general interests of the empire. Whilst we have seen a Republican form of government, not once, but continually, refuse the right of local self-government to the nation, and persecute, exile, and murder those who sought to obtain it; and not only that, but actually interfere by force of arms to prevent other nations from getting rid of a paternal government and attempting to govern themselves. The murderous crime of the French Republic against the Roman Republic, in 1848, will not easily be forgotten or forgiven.

We have again and again declared that the motto of the Universal Church is "Glory to God in the highest, and on earth the welfare of mankind," which resolves itself practically into this: Love, Reverence, and Worship of the Divine Creator; religious instruction in the principles of the Universal Church for the young; self-government, individual and collective, local and national, for adults; and a central State power, which shall enforce the practice of these rules of life, and attend to the general interests of the State alone. A central power which will not do anything for the people which they can and ought to do for themselves; and will enact self-government under penalties for refusal or neglect of the law. Then a scale of money fines should be made out and enforced for every dereliction of duty, from that of an ordinary voter to that of the highest posts of a locality, which men may desire to avoid when called on to act; a fair income would, in this way, probably accrue to the community.

We have looked at this well, we have considered it in every way; we have turned it over and over again, and we do not see, if we were to live a thousand years, that we could present you with better material for building up a flourishing, healthy State.

It is a well-moulded, well-burnt brick, without flaw, crack, or bad material of any kind in its composition. It is portable and easily used, and will serve to make any kind of building, from a hut to a palace—from a village church to a national temple—capable of resisting the worst attacks of time, weather, or fire. The "Imperial and Papal Imitation Marble Company" may tempt you with a more showy material; but, believe us, as architects, it is

a poor imitation in itself, though very showy, and any building you erect with it will never stand. No: build the main body of your house with this good, sound, fire-proof brick, and you are at liberty to add what ornamental features, either of a richer and more showy material, of marble and stone, and metals and rich woods, and enamelled slabs, externally and internally, you choose; but let the main body of your building be of this good brickwork, bound together with the fine cement of brotherly love, which will not only serve to strengthen, but to add an additional charm to it; and you, and yours after you, may dwell in comfort and safety in your homes for ages to come.

898

1873.

GOVERNMENT.

Governments may be broadly divided into those which guide and mould public life and those which follow and carry out its requirements. The first are in vogue among uneducated nations, the latter among educated; the one is a governing power, the other a governed power, governed by public opinion, and is more of an administration than a government, in the proper meaning of the name.

Now, we want to see a greater infusion of the one element in the other, respectively. A strong central authority, but a wide local administration. The true art of governing is to make people do as much for themselves as possible, to teach them to govern themselves by means of municipal government, the central power attending to nothing but national interests, and sufficiently wise and strong not only to give directions to local governments as to what their duties are, but to enforce, also, their due performance. We very much mistake the so-called "Communists" of Paris, in 1871, if this was not their object, an object which is most desirable, nay, necessary, for every free State.

It is what we in Great Britain and the United States possess in a greater or less degree; we in England want more of it, for Parliament is overwhelmed with "private bills," which have really no business in the national Par-

liament at all. As regards municipal government, the Act of 1835 and its successors have been of the highest service to the well-being of the United Kingdom, so much so that we desire to see municipal government enforced throughout the whole empire; there is nothing in it but what men of the most ordinary intelligence are capable of carrying out; they only require to be obliged to do so, a duty which, on account of the labour, self-sacrifice, and local expenditure required for its performance, no doubt, many persons and communities would avoid and shirk by every means in their power.

The desire of the central government to do local work and meddle in local affairs, is the error into which every Government in France, including that of the Republic, has fallen, and against which the Communists, or let us rather call them Municipalists, of Paris fought and fell. Nor did they exceed their rights in refusing the admission of the Central Government army to put them down. Our own municipalities have always been jealous even of the royal authority, and no Sovereign of these realms and no soldiery can legally enter the City of London without the permission of the Lord Mayor; when the Sovereign visits the City the gate is closed and only opened as a favour; and it was from a Lord Mayor of London (Beckford) that the famous declaration was made to King George III., "That the power of the Sovereign had increased, was still increasing, and must be diminished." In England there are now two forms of self-government, one by the municipality, another by local boards or committees; excellent examples of which are to be seen in the City of Leicester and in Penrith, Cumberland, respectively; in both cases the city and the township are kept in a remarkable state of order and cleanliness, arising from a committee being formed for every special object, such as water, sewerage, gas, &c. These are examples which all the world might advantageously imitate, and which men of any ordinary capacity are perfectly able to attend to.

We will now enumerate the various subjects and institutions which every municipality or commune should institute and take charge of. These are: different hospitals, one for ordinary diseases, others for contagious, such as

small pox and typhus fever, self-supporting public dispensaries, bakeries, baths and washhouses, a poor house, a guest house for indigent travellers, infant asylum, where the children of labouring families obliged to leave home all day can be taken care of, a loan fund society, savings' bank, public library and museum, general assembly room, working man's institute, a tribunal of commerce, police, streets and roadways, lighting, water supply, the proper carrying off and utilisation of all refuse, a refuge for stray animals with hospital attached—all of which require local expenditure; but civilisation necessitates trouble and expenditure; and as civilisation increases, so also will the trouble and expenditure which should be borne by each commune or municipality respectively. In a savage state there is no trouble and no cost.

As regards the representatives for the national interests—from towns, &c.,—there ought to be equal electoral districts, and no separate system of deputies for counties or departments—a system which aims a serious blow to popular liberty by giving an undue influence to county magnates. This, however, is a subject we will not further enter upon, since it in no way affects the system of local self-administration which we advocate, and which may be instituted and enforced by a despotic as well as by a popular form of government; and, indeed, if a despot were wise and had really and truly the welfare of his subjects at heart, as well as his own satisfaction and ease of mind, he should be amongst the foremost to inaugurate such a system, retaining the power to enforce it and regulate it in his own hands. Without this, the greater the extent of territory under his power, the greater will government by central bureaux become; the greater the corruption of officials, and the less the real power of the despot himself who is likely to become at last, indeed, the dupe and slave of his own servants.

For more detailed observations on this subject, the reader is referred to "The Universal Church," p. 390, *et seq.*—all of which, however, are open to revision and modification.

The proper subjects of Imperial legislation are religion, education, law, war and peace, finance, commerce, traffic, land and sanitary codes.

PHASES OF FAITH.

THERE are three phases of religious belief. The first, that founded on the use of the senses. The second, on the indulgence of the imagination. The third, on the application of reason. These correspond in their general acceptance to the childhood, the youth, and the manhood of the world.

The first is seen in Nature worship, or the perception of a mysterious directing power throughout all Nature, especially in the elements, with the sun as a principal centre. This is Pantheism.

The second is characterised by the impersonation of these powers; the good as God's; the evil as Devil's; personal spirits and genii, good and bad, abound; and even the greatest gods came incarnate upon earth. It is an age of anthropomorphism, of incarnations, of centaurs, of good and bad spirits, &c., upon earth. This is Polytheism.

The third, the religion enounced and upheld by the greatest Jewish minds, and by some of the most remarkable men of old among other nations, is a standing protest against both the former creeds, and declares the existence of a Supreme Intelligence, or creating power, existing outside its creations. Of a Being who made the world, the moon, the stars, and sun, and the whole universe, which moves in accordance with a preconceived plan, and is regulated by the laws of the creating power who is God himself. This is Monotheism.

Propounders of this idea have stood out in noble isolation amongst all people, in all ages, but none equal the great Jewish upholders of this creed, in their intense conviction of its truth, in the energy and eloquence with which they have declared and sustained it, and their bold denunciations of Pantheism and Polytheism, with their accompanying sacrifices and ceremonies. Who so witheringly denounced the sensuous and sensual creed and worship common in their time, calling upon all men to recognise and worship one God, to whom rites and ceremonies are but vain shows, and sacrifices an abomination,

and who demands only the regenerate and purified heart and soul of man?

Pantheism and Polytheism are only two phases of one idea. Both equally represent the Deity as existing under various forms within the earth and elements themselves—an immanent spirit. The one, Pantheism, teaching that there is one spirit diffused throughout the whole. The other, Polytheism, teaching that though there may be one Supreme Power, yet that each separate element and object has its own special deity or spirit, which, in each instance, is personified. Both creeds command ceremonial worship and sacrifices to please and propitiate each power or deity, which, if neglected, would bring down their displeasure, anger, and punishment. Polytheism in Europe is dead, but Pantheism still lives; and he is a Pantheistic poet, beautiful as his poem is in the main, who sang:—

“All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

Which is about as true as were one to say, in describing the steam engine,

“All are but portions of one curious whole,
Whose body iron is, and man the soul.”

This is, indeed, the first idea of the untutored man. He sees a something, an agency with which he is unacquainted, at work, producing motion—a kind of life; and he immediately ascribes that motive power to an immanent spirit, like some savage I have read of who, when he first was shown a watch, was frightened at the ticking, and prayed to the spirit of the watch to stop, and when it would not, threw it upon the ground and stamped upon it, thus effectually dispelling the spirit inside.*

If every orb in the Universe possessed its own creative

* The story I allude to is in “A Tour to Sheeras (1807), by Edward Scott Waring,” p. 126. It is told of a countryman of Tung Steer, on the shores of the Persian Gulf, who found a watch, a thing he had never seen before, and hearing it tick, addressed it thus: “Wretch, where are you? Come out! As it still ticked, he threw it to the ground; and, as it still went on, he took up a stone and broke it to pieces; when the noise ceased, he cried out “Have I killed you?” In the same way, when the Chinese first saw a watch, they thought it was dead when it stopped, and wanted to change it away for a “living one,” as they called it.

soul inside it, like those who believe in the immanent creative power of this earth, that would be a Polytheism indeed, and a wonderful concurrence of several deities in carrying out a common design with mutual intelligence. Against all such ideas, Monotheism is a standing protest. The monotheist perceives and teaches that the supreme creative power rests in an intelligent Creator, outside these creations, all of which emanate from him, and are obedient to one divine, regular, and supreme law, shown in an order and system of which we only see a part. All motive powers, as seen by us, are but His agents, and subject to His command; and although by their means His presence is felt around and about us, yet He Himself is unseen. "No man," you are told, "hath seen God at any time." "God is a spirit, and must be worshipped in spirit and in truth." But one day we may behold Him; one day come into the glory of His Divine presence. Yet, not before we have passed over the bridge of earthly death. He is no respecter of persons; He favours no one race; He has no "elect" amongst His children. His sun vivifies the bad as the good; His rain falls upon the just as the unjust: the poorest and meanest are as much the object of His Divine care as the greatest and noblest.

To this supreme Deity you must not offer either incense or sacrifice, only that of a pure, holy, and honest life, and live after His law; neither may you represent Him under any form known to you in your imperfect state, who is the perfection of all form. This our Deity is not the Father and Protector of this or that special nation, but the Father and Protector of all mankind, over all of whom He sheds for ever, if they will but receive it, His Holy Spirit, which is Divine love; and until you reciprocate that love, as far as in you lies, you cannot enter Heaven, and will lead but a troublous, weary time of it on earth. Do not continue in error; do not allow yourself to be deceived, or deceive yourself.

In taking this view of the phases of religious creeds, we are fully aware that they have existed simultaneously in many instances, and were often intermingled. Thus, Buddhism may be described as a kind of Monotheistic Pantheism, and Brahminism as a Monotheistic Polytheism;

Mahometanism as a Polytheistical Monotheism; and Judaism, and its offshoot Christianity, as a mystical Anthropomorphism.

900

1873.

The time is come when you must know the truth, and must decide to act upon it, Unless you love and do your duty to your Creator; unless you love and do your duty to your neighbour; unless you love and do your duty to yourself, human life throughout the world is, and must continue to be, individually and nationally unsound, unhealthy, diseased, rotten, and full of corruption. There will be neither order, nor assured progress, nor peace; but disorder, convulsions, swayings to and fro, advancing to-day only to fall to-morrow, ambition for self, discord, hate, and war. It is utterly impossible that it should be otherwise. If the law of God for human life, individual and social, does not prevail; the law of self, of the Devil, is more or less securely throned in power, and rife in evil results. Come, now, let us reason together. Reflect—consider the subject thoroughly and impartially. Is our God a God of War, or of Peace? a God of Love, or of Hate? Do you obey His law? do you follow up his wishes, when at every difference which arises between you, you are ready to cut each other's throats, or rush to arms, and slaughter each other by thousands? This is not God's, but Devil's work.

If, as a nation, you are proud, revengeful, and ambitious; if you are unjust and tyrannous; if you would lord it over surrounding nations; if you interfere with their affairs, are jealous of their power, and envious of their well-being; if you meddle with them, intrigue against them, seek to array other nations against them; are you acting in a manner conformable to His law, who has directed you to love your neighbour as yourself?

If, as individuals, you are selfish, and hypocritical, and insincere, and cruel, and avaricious, and greedy of wealth and luxury, and social position, and power, regardless at whose expense you obtain this wealth and power, regardless of how you obtain it, of the motives which lead you to desire it, of the results which arise from it; if you are

drunkards and gluttons, quarrelsome and idle, thriftless and dirty, and regardless of the true welfare and happiness not only of others, but even of your own offspring : whose law are you breaking ? on whose behalf are you acting ? Not in behalf of God, your neighbour, or yourself ; but against all three. What can an individual, what can a nation, what can the world expect as the perfectly certain result of such conduct ? The result is inevitable, and sure as Fate—misery, disease, disorder, war, decay, and death. We speak to the multitude ; we address the people. Is there a loophole of escape from the strict truth of these plain facts ?

We address the leaders of the vanguard of the battle of life. If you neglect to recognise and to enforce these laws, how can you expect anything but disorder and lack of discipline to prevail in the ranks ? How can you expect aught but defeat and disgrace to wait upon the struggle you are making against the powers of lawlessness and evil, in the interests of those entrusted to your charge ? Your responsibility is heavy, and your neglect of these divine laws for human life will entail upon you well-merited punishment, if not here, at least, hereafter. But even here your names shall be covered with disgrace, and be handed down in history as those of men unfitted for their post or faithless to their trust ; as the enemies, and not the friends of the human race. As men who sought and loved and exercised power, not for the good they might do to their fellow-creatures, but for the guilty pleasure of personal ambition, of securing place, power, authority, the first place in the council, the dignity of a throne.

You ask, who is this man, that he should address us thus ? You may mock my words and revile me to my face ; I am but a poor, weak man, of no power or estate, whilst ye are great and throned in dignity above the people. Ye are many—a multitude, whilst I am but one—one whose voice, like that of him who cried in the wilderness “ Prepare ye the way of the Lord ! ” now cries out “ Prepare ye the welfare of the people ! ” My voice is small, indeed, its power but little ; yet shall it sound like a trumpet-blast throughout the world, and the power of these words become potent throughout all lands ; for I bring you this message,

as others have brought it to you in the olden time, from the Divine Father of the human race to his children on earth; from the Supreme Ruler of all to the rulers of the nations; from the King over all kings and Lord over all lords; from the Great King whose subjects we must all remain, rebel as we will against Him; from the Master whose servants we must all be, however much we deny His authority.

901

1873.

“Jeté sur cette boule,
Laid, chétif et souffrant,
Etouffé dans la foule,”

Cries Béranger, and that is the cry of millions of the mass of the world, who are, nevertheless, children of an all-opulent, all-powerful Father, and who are also heirs to an estate illimitable of happiness, health, wealth, and glory; of such delights “as eye hath not seen nor ear heard,” being heirs of life eternal, and of happiness equally eternal, will they but shun the evil and cling to the good, and cherish that spirit of Divine love which is the beginning and end of all durable happiness. But regarding earth alone, well has the poet sung:

“Domestic happiness, thou only bliss that hath survived
the fall.”

That is the purest, truest form of happiness on earth. Living alone and unloved, I feel that truth deeply. On Sunday, as I take my walk in the suburbs of London, and see the happy homes around me, the hardworking parents, the comfortable dwelling-places, sanctified by labour and love, see the happy infant faces and hear the sweet ringing laugh of childhood, I feel painfully my own isolation. “The serpent is shut out from Paradise,” sings Shelley. But the spirit of the serpent is not in me—rather that of the dove. I pine away for want of love, and hardly know that my sins merit the deprivation of that love which causes me so much suffering.

Love brings with it duty: the closer your relations as regards love, the more stringent are your duties.

Love to God brings with it gratitude, reverence, and humility.

Love to your fellow-creatures, assistance, respect, justice, truthfulness.

Love to yourself, independence, improvement, temperance, cleanliness,

902

1872.

Much as we may admire, esteem, and even love, some old people—some old ladies—no men ever yet addressed them in the impassioned language of adoration, cannot live without them, and are ready to die for them or commit suicide if they will not be theirs only. And yet these same old people are as truly deserving of love and adoration as the young maidens, if we regarded spiritual qualities alone. But it is not soul, spirit, or mind which rules in this matter, but beauty, that promises the incarnation of qualities which probably don't exist at all. Girls are loved simply because they are young, beautiful, and engaging. As the old lady sings in the French ditty:

“Si vous saviez, enfans, quand j'étais jeune fille,
Comme j'étais gentille, je parle de longtems,
Teint frais, regard qui brille,
Sourire aux blanches dents, alors, O mes enfans,” &c.*

903

1872.

There is a spiritual philosophy which is that of the ancient Persians, Jews, Hindûs, &c. An intellectual philosophy, which is that of the ancient Greeks and modern Germans, and Scotch, English, and French. A moral philosophy, which is that of the modern French—St. Simon, Fourier, Comte, &c.; and a practical philosophy, which is that of the ancient Chinese—Confucius, &c.; Romans—Cicero, Epictetus, Seneca, &c.; and the modern English—Bacon, Locke, Paley, Combe, Franklin, &c.

* “La Lisette de Béranger,” paroles et music de Bérat.

904

1872.

The state of moral feeling in London, in 1872, may be deduced from these facts, viz. : If you go to an evening party you will meet women and young girls who exhibit the upper part of their bodies in a perfectly unblushing manner, and no one is shocked or scandalised; though if found in that state at other times of the day, or in a carriage, they would be regarded as very indecent. Women of bad character do not show more of their person than these so-called respectable women, who, whilst exposing so much of the upper part of their naked body to view would be quite horrified if they saw a woman exposing the lower part, even up to the calf of her leg, though not naked, but covered with silk or cotton; and yet I do not see that there is anything more objectionable in a leg than in a bosom, more coarse or more improper. Then, though so chary about their own and others' legs at home or abroad, they go to theatres, where the principal attraction is often, or usually, the extent to which the women, dressed up as men or as ballet girls, will show their legs, and that in the most indecent and coarse manner. They are not shocked at this at all, nor at the quantity of photographs of naked or half-naked women with which the shops abound. I see no moral sense in all this, only fashion and sham.

905

1872.

There seems to be a natural attraction betwixt knaves and fools—the one is the complement of the other; but while the simple fool admires the cunning or bold knave, the knave in his heart despises the simple fool; and yet most causelessly, for in real truth the cunning knave is the biggest fool of the two.

906

1872.

I have read somewhere of an animal that lives upon honey and yet emits a most offensive smell. In the same

way priests feed upon religion and wax fat, yet, morally speaking, stink very offensively; indeed, some who live upon religion (so called) such as dirty monks, stink also corporeally, and, without any metaphor, are bodily offensive.

907

1872.

The world is a library, and mankind are books; until you open them and become acquainted with their contents, you can only judge of them by their covers. But remember, the bravest bindings are not always to be seen on the best books. There may be a great show outside, yet little or nothing inside, and a beautiful binding often covers very objectionable matter within.

Madame de Stael, I think, speaks of some Frenchman who always gave her the idea that a spirit had got into a body which did not belong to it, and in which it was ill at ease. My case is, perhaps, worse, for not only does my soul not harmonise with my body, but I seem also to have got into a wrong world, and one in which I am ill at ease. From my earliest youth I have felt this painfully; how little I belong to the earth, or rather how little I have in common with the people who dwell on it.

908

1872.

Of the dead and the absent speak no ill, to do so is the basest kind of cowardice. Of the living and the present you may do as you like; the law or the horsewhip may serve each their turn upon you, and mulct you in the pocket or in the flesh.

909

1872.

Dispositions and circumstances make men what they are, not creeds or principles. A good man under unfavourable circumstances may do ill all his life, and a bad man under favourable circumstances may act well all his life. Still it is better to have good principles, as they are sure to bear fruit in action, more or less.

910

1872.

What renders home sacred is love: there is no real home where there is no real love.

911

1872.

People blinded by their interests, passions, and prejudices will commit the most wicked acts, and utter the most slanderous accusations, without any sense of their immorality.

912

1872.

I long to be a better man than I am; purer minded, more God loving and fearing; more useful to my fellow-creatures. How is this to be effected? I love solitude; shall I turn anchorite, and retire from the world into the desert, like the men of old? What good would that do to others, or to myself? Such lives seem to me worse than useless; thrown away. Cuthbert, called "holy," retired to a mere rock of an island, off Bambro', where, "amid the hoarse roar of the waves and the clangour of gulls and puffins, he raised himself an habitation in which he spent nine years, that he might the more effectually contend with the invisible adversary, by prayer and fasting." We would recommend no one to follow his example; there is nothing holy, beautiful, or useful about it; sheer folly or madness; or worse, an intense love of notoriety. What one of these saintly hermits, in an outspoken mood, said of himself may well be applied to the whole lot—it is in the life of S. Godrick, hermit ("Britannia Sancta," p. 309, Part I.) Godrick was a model saint and hermit, of Finchal, near the River Were, Durham. When his confessor was very earnest with him to give materials for writing his life: "That would be a pretty piece of work, indeed!" said Godrick, "to write my life; a wretch that formerly was a mere epicure, unchaste, unjust, flattering, false swearing, and what not, and now a vile, sinful creature, a counterfeit hermit, an empty phantom of a religious man, lazy, slothful, imperious, and proud, and abusing the charity of good people that assist me by their

alms. These praises, if you please, you may give your friend Godrick."

He did, however, subsequently give his confessor permission to write his life, but not to make it public till he was gone. His penances and his miracles were alike stupendous. He died A.D. 1170.

913

1872.

Whether the term of our existence comes to an end in this world, or whether we live again in an after state, it is still certain that the commonest good sense, or the highest wisdom will equally inform us the best thing we can do whilst on earth is to pass well our daily lives, and to perform diligently those duties which lie nearest to us. The hermit, the ascetic, the dreaming enthusiast, the idler, and the slave to pleasure, are all equally out of the right path. To work, to work daily, and with a useful end obtained to ourselves and to others, is a plain and simple duty, in the performance of which you will find most happiness in this life and will at least have done nothing to forfeit consideration in any future state of existence. Having done well in this life is the surest guarantee that you will also do well and be well in any other. As regards that future, you can only trust in faith in the love and wisdom of your Creator, leaving this world with the happy consciousness that you have, to the best of your perceptions and power, done your duty in it.

914

1872.

A great mistake men make, is to regard this earth as a world by itself, and man as an individual isolated on earth, and ending his connection with it by death. We must learn to regard the earth and ourselves as parts of a vast, an illimitable system of creation, with which we are even now and shall be for ever connected; but of the manner and nature of that connection nothing farther has been told us than that this world is connected with what is called a spiritual world, or world of spirits, and that at death commences a life everlasting, of happiness for some

in a place called Heaven, of misery and torture for others in a place called Hell. This is certainly somewhat vague, but it is enough to make us look beyond the ignorant present, beyond this isolated world and our individual selves. The great mystery of the connection of this orb with countless others moving through space; the nature of our connection with our Creator, and with all created intelligent existences, is still unknown to us, and here we must call in the aid of intelligence, imagination, and faith; and be certain of this, at least, that such a connection does exist, and will be made clearer to us when we leave this state of life for another, but for that we must await patiently the hour of the angel (messenger) of death, assured only of this, that the true, the good, the righteous, the just, the pitiful, the merciful, the loving, will, to all time and in all places be approved of by God our only Creator and Saviour; and that their opposites, the false, the evil, the wicked, the unjust, the pitiless, the unforgiving, the vindictive and hateful, the malicious and slanderous, will, to all time and in all places be condemned by Him, and are abhorrent to His divine nature, in which Love, Justice, and Mercy reign supreme.

915

1872.

"Four great faults are these," says the Spaniard, Pedro Niño ("Cornhill," September 1868), "Pride, Obstinacy, Haste, and Idleness. The fruit of pride is hate; of obstinacy, contention; of haste, repentance; of idleness, ruin."

916

1872.

In the Old Testament men are often compared to vessels moulded by the potter. In that respect Little Jack (Day), Shelley, Swedenborg, Wordsworth, and Mazzini have had the moulding of me, and have made me what I am. Whether, as the old proverb has it, "Too many cooks spoil the broth," so too many potters have spoilt the vessel, is more than I myself can say or know.

917

1872.

Besides the ordinary duties of life there are, three things a man should earnestly desire, and no more:—To spread abroad the knowledge, the honour, and the glory of God; to do good to his fellow-creatures, and to improve himself.

918

March, 1872.

“God made man in the image of God—in the image of God created He him.” So wrote one of old—and if he was inspired, and it is consequently an undoubted and undoubtable fact, there is nothing more to be said on the subject, and all conjecture is folly or worse. But if he was not divinely inspired and commissioned to assure man of this, then we may well take leave to doubt the assertion. The universe teems with other worlds and other forms of life than ours, no doubt, nor can we justifiably limit the power of the Creator to producing no more beautiful form of life than man. True, man himself can conceive of nothing higher, but then his powers are of the most limited character, and he absolutely can *invent* nothing beyond what he has seen or heard of—the utmost he can do is to tag such knowledge together; his gods and angels have always been like himself.

919

March, 1872.

I have just read extracts from a Roman Catholic catechism, in which the questioning priest asks about and describes hell and its everlasting tortures—a horrible and brutal description, on which he dilates with great unction. Such men are devils, and know not God. True, God is justice, and His Justice will overtake the most powerful and successful criminal and evil doer; but that Justice is guided by Love, tempered by Pity, and attended by Forgiveness, if only the evil doer is penitent, reforms, and becomes regenerate. Only for everlasting obduracy can everlasting punishment be due. The love and mercy of God our Creator is infinite.

920

1871.

The 15th and 16th centuries formed the great turning point of civilisation for the modern world, and from them date all the great discoveries which have made us what we are. Within their cycle the old system of astronomy was found to be wrong, and the sun to be fixed whilst the earth moved; the new world was discovered and colonised; the printing press was invented and brought into common use; the Bible of the Jews and Christians was made public; the literature of the ancients was recovered and used in education; the Reformation spread throughout northern Europe; the Slave Church split in pieces. In fact, after the Dark Ages and the Middle Ages which were hardly less dark, *Light* at last dawned with sudden brightness upon the world, and the rays of the morning have since then spread and spread—sometimes clouded, sometimes piercing through the heavy air with grand effects of fire and of light and heat—until now we are pretty well advanced into the steady light of an assured though still clouded day. And it is to be remarked that the men to whom this blessed result is due were both of Teutonic and Latin race; and Germany and Italy, between them, stand first in sharing the honour of having brought this light to bear on the world, to dissipate the mists and fogs of spiritual error and mental bondage. Columbus, Amerigo Vespucci, Cabot, Vasco de Gama, Galileo, Tycho Brahe, Copernicus, Poliziano, the Medici, Erasmus, Bacon, Shakespeare, Luther, Knox, Zwingli, Huss, Gutenberg, Faust, Aldus, Frobenius, Caxton, &c. &c.

The great Italian and German artists flourished. The modern theatre of romance and dramas originated.

921

1871.

On Tuesday, 28th November, 1871, Colonel Rossel, M. Ferré, and Sergeant Bourgeois were shot, by order of the then Government of France, with that crafty, cruel little fellow, Thiers, at their head. They all three died equally manfully. Rossel was a Protestant and a good man; Ferré, a Materialist, proclaiming his creed to the

last, and making a cigarette as he was shot; Bourgeois, a Papist, also smoked and drank wine to the last. Rossel's death was beautiful and affecting,—he alone pardoned his executioners, and admitted that, according to their own ideas, they only did their duty. After this we trust to hear no more boasting about one creed enabling men to meet death more happily than others—the three great creeds of this time were represented—the superstition of Rome, the self-conceited folly of Materialism, and the sincere but mistaken piety of the Protestant; of the three the last showed greatly the most noble feeling, but all died equally like brave and calm men.

922

1872.

Cleanliness and politeness are not only two duties which we are bound to practice towards ourselves and towards our neighbours respectively, but are also duties towards God, in sign of the appreciation and respect in which we hold his work.

They are, therefore, also religious duties to be observed equally by all classes.

923

1872.

Regard all knowledge as an armoury from which to select weapons the best calculated to strike at and destroy ignorance, folly, injustice, and superstition.

924

1872.

WHAT IS A VISIONARY?

WE read in the English Cyclopædia, s. v., B. de St. Pierre: "Bernardin de St. Pierre was a kind of visionary for the greater part of his life, and his writings bear the stamp of his character." The writer continues, he "must not be confounded with Charles, Abbe de St. Pierre, a philanthropist of the early part of the eighteenth century, known for his project of a perpetual peace, which he laid before the diplomatists assembled at Utrecht, "*Projet de Paix Perpetuelle*," Utrecht, 1713; also a project for per-

fecting education, and numerous other works, which Cardinal Dubois used to call the 'Dreams of an Honest Man,' some of which, however, have since been acknowledged to be capable of being realised."

When Fulton sailed his first steamboat from New York to Albany, the friends who accompanied him even then "doubted if it could be done again; or, if done, they doubted if it could be made of any great value."

Does not the vision of one age often become a fact in the next? Was the man who had the vision, then, a visionary or a practical man?

OF GOOD AND BAD IN BOOKS.

ALTHOUGH the Universal Church professes to desire free thought and to promote free reading, yet that does not in any way prevent it from placing in its library some books as more specially serviceable to mankind than others; and, moreover, where good and bad portions occur in the same work, it proposes to cut out the bad and retain the good parts only. Man is the only plant which bears good and poisonous berries from one stem; the poisonous ones we will pluck away and burn, the good fruit we will retain. There is some dross mixed up with the finest gold, and we must separate them from each other. The water which is given us to drink, contains some sediment and *infusoria*; we must strain and filter it. The same plan we pursue with the spiritual and mental food presented to us, and we feel assured that those who produced it, were they still on earth, would approve of our proceeding.

The great mass of books die out with the generation in which they were born; they are read and thrown aside, and become, in after ages, merely a subject of curious inquiry to the literary or historical student. But some works assume a permanent existence, and are read by one generation after another, and it is on such that the process of expurgation is to be adopted. Thus, for example, no reprints should be given of any portions of Plato, especially the greater part of the *Phædrus*. Almost all Shakespeare's poetry, especially the sonnets; almost all Rabelais' works; many portions of Hafiz, and other mystic poets of the

Persians ; Lucretius, and the erotic poems of Ovid ; parts of Byron's "Don Juan," "La Dame aux Camelias," and works of that class. The above will serve to shadow forth our ideas as to the expurgation or suppression of poisonous mental or spiritual matter. As to absolutely immoral and filthy books, they should all, if possible, be destroyed.

In the choice of books to form the library of the Universal Church, we have regard more especially to their spiritual and moral tendency, and their utility to mankind, from a spiritual, moral, and intellectual point of view. We propose to make their merit as literary productions quite of secondary consideration, and where good is mixed up with what is bad in doctrine or principle, we propose to preserve the first and expunge the last.

Take poets : for instance Dante—owing to his vicious doctrines and ideas about the world and hell, and his spirit of hate and revenge, we altogether reject. Chaucer—for his healthy spirit, we altogether accept. Milton, most of his minor poems, and parts of his "Paradise Lost and Regained."

Wordsworth and Shelley, altogether, except, perhaps, "The Cenci;" the greater portion of Byron's works, including an expurgated "Don Juan;" all Burns's poems, with a few unimportant exceptions. Tennyson, except in some of his minor poems, we reject, together with all his wretched fry ; and, indeed, the whole school of modern poets, whose works are merely sentimental, obscure, and affected, and incapable of doing good to any mortal person in any conceivable way. Moore finds no place on our shelves, whilst Herrick is there (much diminished), Quarles, Gray, Goldsmith, &c. In fine, we much like that saying of Waller, no mean poet himself, who declared that he would "Blot out from his works any line that did not contain some motive to virtue."

An American poet it is, I think, who thus sung :—

"Truths would you teach to save a sinking land,
All shun, none aid you, and few understand."

"Penny Magazine," April 14, 1832.

927

1872.

The application of written sentences, combined with the decoration of a building, now so common amongst us, appears to be due originally to the Arabs. Sir W. Jones, describing his visit to the small island of Johanna, on the eastern coast of Africa, gives the following inscription placed over the gate of a mosque :—"The world was given us for our edification, not for the purpose of raising sumptuous buildings. Life, for the discharge of moral and religious duties, not for pleasurable indulgences. Wealth, to be liberally bestowed, not avariciously hoarded ; and learning, to produce good actions, not empty disputes."

928

1872.

There are two means of communication between God and man ; between heaven and earth. One commences with the love of God, extends to the love of our neighbour, and finally descends to earth in love of self. But few have descended in this manner. The other, as I have pointed out in "The Monk in the Desert," ascends from earth, and commences with the love of self ; extends to our neighbour, and finally leads from earth up to heaven, in the love of God. This last forms the ordinary means of communication common to the mass of mankind.

929

1872.

We teach and uphold rational religion, or the religion of common sense ; an ordinary every-day affair, suited to ordinary every-day people. Rational religion, as opposed to irrational religion. Natural religion as opposed to unnatural religion ; the religion of fact as opposed to the religion of fancy ; the religion of common sense as opposed to the religion of nonsense.

930

1872.

THE PRIESTS.

We have read, on the occasion of the proposed visit of the Persian Shah to Vienna in 1873 : "The priests have

hitherto prevented the sovereigns of Persia from leaving their own dominions. Sacerdotal influence is the main obstacle to advancement in Persia." But this result of sacerdotal influence is not peculiar to Persia; sacerdotal influence has done its best or worst to prevent the advance of education and thought throughout all Asia. Sacerdotal influence it is which forms the greatest obstacle in the way of education and free thought; of all progress, spiritual, political, and intellectual, throughout Europe. That sacerdotal influence it is our bounden duty to treat as what it is: viz., the worst enemy to the welfare of mankind, and to make laws to restrain it as we make laws to restrain criminals.

931

1872.

Christians might learn from the Hindûs, whether Brahmins or Buddhists, to pay more reverence than they do to the holy name of God. Amongst the French, Germans, Italians, and Spaniards, the holy name is taken in vain on every trivial occasion. This is an evil which only education can abolish.

932

1872.

Our motto is, "Observe Nature diligently:" that of the speculative philosophers is, "Consider Nature as non-existent, and evolve matters out of your own inner consciousness."

933

1872.

A Constitutional monarchy is to a Republic what Protestantism is to Free Thought—a half-way house out of slavery into the land of freedom—where we shall all arrive at last. Moreover, what a Constitutional Monarchy is to a Despotism, that Protestantism is to Popery.

934

1873.

NATIONALITIES.

If it is, as we hold, the characteristic distinction of a nationality that it possesses a living language and a litera-

ture peculiar to it and to it alone, then Ireland, which makes such a fuss about its nationality, has little claim or title to it, for both its language and literature at the present day are for the most part English.

Greece, Poland, and Wales may, indeed, claim to be nations on this score; but of what value are their languages or literature in the present state of European thought and intercourse? Belgium can hardly either claim a distinct nationality, but Holland and Portugal can both do so with justice. Their language is not only useful to themselves at home, but in other parts of the world, especially the Portuguese in South America; and the names of Camoens, Faria, Vondel, Grotius, and Bilderdijk, are known to all civilised nations. These little countries have a real claim to national independence whenever they choose to assert it; and yet, we think, they would act wisely to unite with their bigger neighbours.

935

1873.

We have heard a priest indoctrinating a poor person with the necessity and propriety of regarding God as one would an earthly monarch, only with infinitely higher reverence; and that as the monarch requires and is pleased with ceremonial observances, so is the Deity. What this idea may lead to is amusingly illustrated by a German author in old times, who dedicated a treatise on sacred geography—"To the only three hereditary sovereigns in Heaven and earth, Jesus Christ, Frederic Augustus, Electoral Prince of Saxony, and Maurice William, Hereditary Prince of Saxe-Weitz." "An excellent idea," says the schoolmaster, in Father De l'Isle's curious work, called "The Life of Father Gerrard;" "but you shall shortly hear of something much superior. I allude to the titles which our incomparable author has invented to explain the states of which Jesus Christ is hereditary prince. Attend to me, my children! Perhaps in all your lives you will not hear anything more divine. If I had been so fortunate as to have invented these titles, I should have considered myself an Aristotle or a Plato. He calls, then, Jesus Christ, in pure and easy Latin, The Crowned Emperor of the Celestial

Host, His Majesty the chosen King of Sion, Grand Pontiff of the Christian Church, Archbishop of Souls, Elector of the Truth, Archduke of Glory, Duke of Life, Prince of Peace, Knight of the Gates of Hell, Hereditary Ruler of Nations, Lord of Assize, Councillor of State, and Privy Councillor of the King his Heavenly Father," &c., &c.—Sismondi's "Literature of Europe," vol. ii., p. 432.

936

1873.

I meet continually with Christians—really good, religious, orthodox Christians—regular attendants at church, and in outward observances conforming to all the most critical bishop might demand of them, and yet who will not pardon the slightest violation of respect which they may consider due to them; will not forgive anyone for disregarding a mere matter of social etiquette even; who would "weed" you out of their particular set if you did or said something vulgar, or expressed, or even were known to hold opinions which offended them—that is, which were contrary to their own; who would discard an old friend for an outspoken opinion, and disinherit children for marrying against their will. Yet the founder of their Church, when asked how often a man should forgive his brother, said "Seventy times seven." Now that is 490 times. If, then, you are to forgive a brother 490 offences, how many offences ought you not to overlook and forgive in one who is no relative to you at all, and, consequently, is a less offender, having no ties of relationship to attend to?

There is something wrong here? Is it Christ, or the Christians?

937

1873.

TO THE COMPTISTS.

LOVE of the family, love of country, love of humanity, are three ever-increasing circles, struck from a common centre. Their embodied representatives on earth are, for the first, parents; second, the government and ruler; thirdly, the greatest and best characters from among all the nations of

the earth. The first we must love; the second we must respect; the third we must reverence: but we must *worship* none. Worship and adoration are due to God alone.

938

1873.

The silly sheep, and, in a lesser degree, the patient but obstinate ass, are two symbolical animals in the Christian theology. They may also be regarded as typical of Christians themselves. If they will reflect upon the character of these animals, this will not prove so bad a compliment as it seems. For the sheep, though silly and timid, is very pugnacious amongst his own kind; and the ass, besides being patient, is affectionate, faithful, and intelligent; but it must be admitted he is very hard to move when he doesn't wish to, and he is sometimes apt to think himself a horse when he is only—himself.

939

1873.

A NEW WORLD.

THE name which attaches to the United States is of great antiquity, and one of honour. "Amerigo de Nerbona," on a monument in the cloisters, S. M. Annunziata, Florence, anno 1299, *i.e.*, Amerigo de Narbonne. This is the Amalric Viscount of Narbonne mentioned several times by Vaissette, "Histoire de Languedoc" and he is spoken of by the Syndic of Florence in 1291 as that "noble and magnificent man the Lord *Almeric*, the eldest son of the illustrious and magnificent man the Lord *Aymeri*, Viscount and Lord of Narbonne."—"Archæological Journal," No. 109. 1871.

Camden says: "Amery, in Latine Almaricus, from the German Emerich—that is, always rich, able, and powerful. According to Luther, the French write it Aumery."

This "Aymeri" above, appears to be the same as "Almerici," and corresponds with our "Aylmer," which corresponds with the Italian rendering "Amerigo," and thus America is the ever rich, able, and powerful, and so may she always continue to be. But to assure that result

she must recognise the importance of religious State instruction, and bring up her children from their earliest years in the principles of a true and noble faith.

940

1873.

“BOETHIUS.”—TRANSLATED BY KING ALFRED.

END of the last chapter.—“Hate and fly from evil as best ye may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and He will recompense it all. Amen.

941

1873.

WALTON.

“THE ANGLER’S WISH” concludes with—

“There meditate my time away,
And angle on ; and beg to have
A quiet passage to a welcome grave.”

942

1873.

EDUCATION.

BESIDES early religious instruction in the principles of the Universal Church, which we regard as the necessary foundation for all children, we would desire to see less of the dead, and more of the living languages taught, selecting especially those which contain the best literature, or are spoken by the greatest number of people, or of those nations with whom we are most likely to have intercourse. The rudiments of science, mathematics, and political economy, special attention being paid to the natural turn of a boy’s intelligence as regards other studies, a knowledge of the machinery of the body, and how to keep it in proper order ; and a regular system of gymnastic exercises, especially those which are likely to be of practical utility, such as running, leaping, rowing, swimming, riding, &c., boxing, fencing, and dancing, for strength, endurance, and gracefulness ; and a careful system of calisthenics for girls.

Ben Jonson, in his play of "The New Inn," speaking of the custom of bringing up youths as pages in the houses of the nobility, asks where is to be found*—

" . . . the noblest way
Of breeding up our youth in letters, arms,
Fair mien, discourses, civil exercise,
And all the blazon of a gentleman.
Where can he learn to vault, to ride, to fence,
To move his body gracefully, to speak
His language purer, or to tune his mind
Or manners more to the harmony of nature,
Than in these nunneries of nobility ?"

Girls should be especially educated to become good wives, and mothers, and managers of households. Accomplishments are of secondary importance; the time spent in learning music by those who have no natural ability, or very little of it, is as good as lost. They should be taught to be ready to accept as a husband any man they esteem and like, and feel they could live with and do their duty to, whether as wife, or friend, or mother of the family; and not to place that enormous value on their fancies which they dignify with the name of love; if they wish for that selfish gratification, they may wait perhaps for ever, or be crossed in its attainment and die old maids—a lot we should regret, for it is to our loss as well as their own. Above all things we desire to educate boys so as to form religious, honest, brave, and healthy men, and our receipts for this are contained in the following mottoes, "Love and fear God," "Honesty the best policy," "Courage," and "Exercise." And for girls, we desire to train them so as to form useful and agreeable companions, sincere and modest, gentle and refined. All these qualities, manly and womanly, are capable of being educed from or grafted in all our young people by means of a careful education, having that purpose in view. The State and the parents have to divide that duty between them.

* See Rent Roll of the Duke of Buckingham, "Archæological Institute." Oxford, 1850.

943

LONDON, 1873.

I came amongst you with a heart full of love, innocence, and confidence. I had no conception that proffered love could ever be rejected and despised; that innocence could be derided, that confidence would not meet with frank acceptance. Yet it was so, and I, whose heart was full of love, appeared to be regarded as some one to fear, to avoid, not only by my fellow-creatures, but the birds and flies which I would have loved and cherished fled from my outstretched hand as from that of an enemy.

Thus, as the truth gradually came home to me by painful experience, I learnt to retire within myself, and not to "wear my heart upon my sleeve for daws to peck at."

But I was the bearer of a message for you, and now, having handed it to you in writing, implore you not to reject and despise it, as you did me, but to receive it and ponder over it, for it is a message of love from one who loves you, and it will be of service to you for ever.

I now withdraw from among you, but my feelings towards you are in no wise changed, and in leaving you for ever on earth, I love you still!

944

1873.

TO THE BUDDHISTS.

YOUR moral maxims are excellent: not to kill anything; not to steal; not to lie; not to drink intoxicating liquors; not to commit impure acts. But is it true, as we are told, that you do sin against all these rules. Is it true that the "business of the laity is to sin, and of the Talapoins, not only to be holy themselves, but by their holiness to *expiate the sins* of the people." "That the priests make no scruple of causing others to sin for their convenience. They may not boil rice, for instance, yet they make the novitiates and secular servants boil it, and they eat." Is it true, that since it is nearly impossible for the laity generally to observe the five interdicts, they "sin continually, and their expiation is to give food and clothing to the Talapoins, who maintain holiness in their stead?"

Is it true that you believe to expiate your sins, offerings to the idols and to the priests are sufficient, and "a temple built in honour of Fō, and richly endowed, will suffice to blot out every stain of guilt and serve as a portal to the sacred stream of Buddha?" If all this be true, then we tell you you deceive yourselves miserably, or allow others, who are interested therein, to deceive you, and would bring to your serious notice this saying of Manu, the great law-giver of India in ancient times:—

"Single is each man born; single he dies; single he receives the reward of his good, and single the punishment of his evil deeds."

Roman Catholics—ye Buddhists of Europe—and other Christians, does this not touch you as well, who have faith in the vicarious expiation of sin? Think of it! If a bad child deserves punishment, shall the flogging of another good child serve his turn? If one criminal deserves death, shall the execution of another innocent and virtuous person save his life to him? Not so is the cause of justice served; not so will the guilty escape such punishment as they may deserve.

945

1573.

As regards prayer, we concur in that view of it which is given in the one to be found in the Church of England service, in which, after various prayers have been offered up, these words occur: "Fulfil now, O Lord, the desires and petitions of Thy servants *as may be most expedient for them*, granting us in this world knowledge of Thy truth, and in the world to come life everlasting." In this prayer we do most heartily join, especially the latter part of it.

946

1873.

Bernardin de St. Pierre, in his "Studies of Nature," justly remarks: "Present men with liberty and happiness, and you will attract them from the ends of the earth." In his eloquently-expressed desire to see Paris, the greatest city of the world, to which men of all nations should flock,

he does not seem to have a glimmering of an idea that it is commerce above all things which would make his vision a reality. Commerce is one of the greatest promoters of civilisation and bonds of amity between various races of men. Merchants and sailors are or may become amongst the foremost missionaries of humanity.

947

1873.

To the old man at Ravenglass, in Cumberland, who accompanied me on my excursions, I said one fine day, "How beautiful it is here!" "Well," he replied, "I have lived here now, man and boy, nigh eighty years, and I never heerd no one call it beautiful before. But I suppose that's because you see with different eyes to ours." Bernardin de St. Pierre, in his "Studies of Nature," gives a similar story. He tells how he expressed to an old countrywoman his admiration of the flowers in May and the beauty of the singing birds. "Ah," replied she, "I don't mind nosegays, nor those little squallers; it's bread we want." "It is thus," he remarks, "that indigence hardens the hearts and blinds the eyes of the poor, hard-working country people."

948

1873.

There are three orders of minds, which appear always to have been, and probably will always be—the Conservative, the Reactionary, and the Progressive; some who would stand still—"rest and be thankful;" some who regard the past with admiration and regret, and would return to the old ways; some who look forward to improvement in the present and in the future. Varieties of these three classes are numerous, according to natural ability and education, but all may be finally resolved into one of them.

949

1873.

The infallible Pope of Rome has just declared to the world that "Jesus especially loves the aristocracy." Receiving implicitly that great truth, one naturally desires to

join their ranks. Now there are ranks within ranks amongst them, even as amongst the commonality, and I feel no desire to belong to "the lower orders" of the aristocracy, such as knights, baronets, the common herd of lords and barons, many of whom have nothing but barren honour left them, and some are barren even of that. Counts count for little, and viscounts' eldest sons are in England, at least, mere nobodies. As to marquis, it has become a regular by-word. "Markis" is a slang expression for a swell, and is, moreover, too intimately connected with the "Marchioness" of Charles Dickens—a poor, low creature. I would not object, perhaps, to be an earl with a fair revenue, and confess I should greatly enjoy, at least I fancy so, being a duke, a dux, a leader of men, with half a county belonging to me, and a rent roll of some £300,000 a year; and yet, upon reflection, spite of the special love of Jesus for the aristocracy, I would rather be as I am, which proves that I must be a senseless fool, "or a hypocrite," you will say. As Cassio says:—

"Well, well, heaven's above all. There be souls that must be saved, and there be souls that must not be saved.

IAGO. 'Tis true, good lieutenant.

CASSIO. For mine own part, no offence to the general, or any man of quality. I hope to be saved.

IAGO. And so do I, too, lieutenant.

CASSIO. Ay, but, by your leave, not before me; the lieutenant is to be saved before the ancient."

And so, with Cassio, do I hope to be saved, though not in company with the aristocracy; yet, perhaps, in due course, and when the higher classes have been put into their seats, stage boxes, and pit stalls, then we poor folk may, probably with some difficulty, obtain standing room up in the gallery, yet among the gods.

Our temples have no special sacredness attached to them as being what is called the Lord's houses. They are only sacred as places of congregational worship, and as containing monuments to the departed.

The earth itself is the great temple of the Lord, and

His house indeed, beautifully ornamented with varied forms of grace and exquisite colours, spanned by the immeasurable vault of heaven, azure and studded with golden stars.

The ancients worshipped *sub Jovē*, nor would the Magi and Druids permit any space to be roofed in, so as to exclude the view of the great vault of heaven itself. But we must have buildings in these inclement climes that serve as a protection against rain and wind; and which, also, preserve the monuments of art with which they are adorned.

The object of the service is to keep us all in constant communion with our Maker, and to express our gratitude, love, praise, and thanksgiving towards Him with one heart and soul, and to sing hymns to His Divine Majesty.

The purpose of the minister is to organise and lead such services, and to keep the spiritual feeling of his congregation alive, and to attend to their spiritual wants and welfare.

The place of the arts is to raise buildings which shall affect the imagination by their solemn and simple grandeur, and to ornament the same in a manner calculated to improve the taste, and render the internal appearance of the building pleasing and cheerful. The arts of sculpture and painting should record and illustrate the great deeds of the best of our fellow-creatures, stimulating us to emulation and imitation of their virtues, whilst strains of divine music, organ and voices combined, should raise our souls to the very gates of Heaven.

951

LONDON, 1873.

The Bible Society has inscribed in large letters round the entrance hall that speech of Jesus, "Heaven and earth shall pass away, but my words shall not pass away." (Mat. xxiv., 35.) This high sounding boast, which is impressive at first hearing, will not bear analysis; it is a vain and empty boast. As to heaven passing away, that is simply nonsense. If heaven should pass away, what becomes of its ruler? Earth, it is true, we are told, may and will pass away; its destruction has been prophesied by many, including Jesus, from Zoroaster down to Dr. Cumming. The very day, even, has been announced, and people have awaited in breathless terror for the great shock of its destruction; but here it is

still and we on it, and without pretending to be in the confidence of the Creator, like former prophets of the world's end, we think we may go so far as to assert pretty surely that here it is, and here it is likely to remain so long as our sun and planetary system shall exist.

As to the words of Jesus *not* passing away, it is most certain that until many of them—a very great many of them do pass away—pass clean away and die out of the mind and memory of man altogether, there will be much superstition and error upon earth, and pure religion and truth will be impeded to no slight extent in their advancing ascendancy over those nations who, in spite of their Christian priests, are in the course of becoming spiritually and morally civilised.

952

LONDON, 1873.

When danger threatens you, face it; the worst thing, as a rule, that you can do is to turn your back upon it, for then you cannot see how to ward it off, and a blow in front is at least more honourable than a blow behind.

Your spiritual guides are fond of calling you "sheep," a title more merited than desirable. The sheep is a silly animal, though very useful to those who prey and live upon him. When danger threatens a sheep, his behaviour manifests a very unbecoming evidence of fear, of fright, of terror. The first thing he does is to turn his back on it, and then, shortly after, run blindly away. Do you imitate not the action of the sheep, but rather that of the prawn, who faces the quarter from whence danger is threatened, and keeps a sharp look out on it, recedes always with a bold front opposed to it, and never flies farther than safety seems to require. Beware of those who call you "sheep," and reflect upon what some witty Frenchman wrote about it. "Man," he says, "found the sheep wandering at large, and free. He caressed it, flattered it, and conducted it to his abode; carried it fresh grass for its food, and treated it with great kindness; but shortly demanded some milk of it, then fattened it, and one day killed it for its flesh, made a bed of its wool or wove it into a garment, and finally, melted down its fat, to supply his lamp, and used his skin to write upon"—no doubt sentimental poems and religious

essays, as well as directions to his children how to pursue the same course with successive sheep in the most effectual manner. In fine, he put him to every possible use he could, as do or would those, may be, who not inappropriately call you their "sheep." It would be as well, perhaps, to beware of men who are your ecclesiastical shepherds. Imitate the behaviour of the small prawn, not the big sheep, and the fishers after souls will not find it so easy to enmesh you in their nets. *Verbum sap. sat.*

953

LONDON, 1873.

How can you accuse me of presumption, or ridicule me as a half-mad visionary and fanatic? I am doing nothing out of the way, nothing but what many others before me have done. I do not bring forward any claim to superior intellect or unusual intelligence. What Paul has said, you constantly repeat and make no objections to: "We, then, as *workers together with Him*" (2 Cor. vi. 1), in which he speaks of himself and others as fellow-workers with Jesus in the cause of God. Yet I do not even presume so far as this, and call myself not so much a fellow-worker as a humble labourer. I have longed and prayed to be put to some use in the great and holy work, in any way the great Designer may choose—may find me best suited for; and my prayer has been answered in this way, that I am made a messenger, the bearer of a message—not as a proud and bedizened herald, with emblazoned flag and sounding trumpet, but as a common servant, a working-man in his working clothes, entrusted with a message from our great Architect, which I deliver to the best of my ability. I bring you also materials, approved by the Divine Architect himself, to build up the fabric of society, so that it shall be sound at the core, stable and firm on its foundations, building it neither on a bare rock nor yet on shifting sand or mixed soil, but on good gravel, covered with rich loam, with foundations laid strong and deep, water and fire proof, on which you may erect the stately edifice of humanity without fear of its giving way, and with a perfect assurance of its stability; not a castle for robbers, or a church for priests, but a model dwelling-house, with

perfect sanitary arrangements, beneath whose sheltering roof mankind may dwell securely for ever.

This is all I claim, and no more. For myself I ask nothing, and claim nothing, for I know full well my own unworthiness, and ask neither reward nor recognition for myself: but I do ask you to receive what I bring, both message and materials, and will not leave your gates until I am listened to, and you accept both the message and the gift. Do not reject and drive me away because I wear no livery and bring no signed commission, but take what I bring, consider the message, and examine the materials; if both seem good, receive both as coming from a Divine source.

954

1873.

Hold fast to first principles and simple laws, nor allow of any nice distinctions anent them. You will find it necessary, in their practical application to human life, to make more modifications and even alterations than are at all desirable; but we must do what we can, not always what we would. Nevertheless, never give up the principle, nor allow of compromise or nice distinctions. Someone has asked, "Can wrong be right?" We answer firmly and at once, "Never!" But, listen to a casuist, a special pleader, and where you say, strongly and firmly planted in your right, "Thou shalt do no murder! Thou shalt not steal! Thou shalt not lie!" he will prove to you in a very short time, like Eugene Aram, that murder may really be a very beneficent act, good for the person murdered, and fraught with advantage to society at large. Not steal! Oh, tell that to a starving man, and he will require no counsel at the bar to prove that he has a perfect right to steal, and was, in fact, obeying a higher law than that of man when he did so. As to not lying, how can one possibly get through the world without something of that kind? Has not the wisest of men declared that "all men are liars?" Therefore, where is the harm? Besides, a casuist would prove to you incontestably that to lie sometimes is a positive virtue. In spite of all this, we say, Don't murder, don't steal, don't lie, or you will rue it. Hold fast to principles, and let details take care of themselves.

955

LONDON, 1873.

The superstitious creeds of the Old Church, and the visionary fancies of the New Church, have engendered between them and brought to birth that half-witted folly "Spiritualism," to which the Materialists, owing to their unbelief, do especially incline, for here, they say, is proof positive there is a spiritual world, and "we really are astonished, delighted, we couldn't have believed it unless we had seen it." They are charmed with the spirits who are so good as to communicate with them, such as they are, and are grateful for very small favours indeed. A dancing table fills their hearts with comfort, and an invisible hand, writing on actual paper, convinces the stubbornest that there is a God! A "planchette" enables them to hold converse with departed spirits of all ages, and the result has been, we regret to say, that many have thus been driven from folly into madness. The law should keep an eye on "mediums" as well as on sorcerers, magicians, astrologers, and fortune-tellers. There are always a great number of silly people who require to be protected from knavery—people born to be dupes; and these are not to be found in the ranks of the poor and ignorant alone.

956

1873.

What is popular celebrity? To be photographically pilloried in the shop windows of the most public thoroughfares, in company with some half-naked ballet-girls, some favourite courtesan of the hour, and the last biggest criminal of the day. This is a species of celebrity which is not to my taste at all.

957

LONDON, 1873.

They say truly that hunger is the best sauce, but let me add that gratitude imparts a sweet savour to the plainest food. A grateful heart is as necessary as a good stomach to enable you to enjoy your meals thoroughly. Feel grateful at all times for all good things, and say a grace

at every meal, if only as a good example to the young, though you yourself may feel grateful always. The simplest form perhaps is the common one: "For this and all other benefits the Lord's name be praised;" or, "We render thanks to Thee, O Lord, for this and all other benefits;" and let all sing or say a hymn of gratitude and praise at the beginning and the close of each day.

958

1873.

Perhaps there is no rule without an exception. All soluble substances, as a rule, liquefy more quickly by means of hot than cold solvents. Yet an egg, most albuminous substances, and *mudarine*, a constituent of the root of the *mudar* plant, are rendered more solid by heat, and the latter possesses the peculiar quality of gradually returning to its original fluid state by reduction of temperature.

But cold, we believe, in every instance causes coagulation and solidification; nor do we know of one single exception to this rule. Is there one? Thus Love, like heat, as a rule, softens and intenerates; and Hate, like cold, invariably coagulates and hardens, and to this there is no exception.

959

1873.

The life business which a woman has to be educated for, is rearing a family and arranging and directing a household.

The life business for which a man has to be educated is to find means of rearing a family and defraying the expenses of a household. Whether educated for these purposes specially or not, this is the actual state of the bulk of all communities: of woman, as wife, mother, housekeeper; of man, as husband, father, money-maker. Thus, whatever calling he studies and practises, he continues it all his life, or, at least, until he has made sufficient to "retire," and his purpose has been work for the rearing of his family and means of keeping as a household. Whereas, whatever calling a woman studies and practises, she is obliged, perforce, to give it up on becoming the mother of a family and directress of a household, and there is consequently no dependence to be placed on her for continuing it.

960

1873.

Gabblers, like *Père Hyacinthe*, who, though called *Père* from his youth up, was never likely to become one till he ceased to be a monk and lost his ecclesiastical claim to the title altogether, by becoming a possible and real *Père* after his marriage, in 1872 ;—gabblers, like this man ; spouters, men of eloquence such as he—we find, by experience, cannot give up their love of priestly influence and the power conferred on them as members of the Papal Church. Have nothing to do with these Roman Papal sheep ; they are all tarred with the same brush, and the ruddle is not to be washed out or otherwise got rid of. It is an ineradicable poison, which will mark them for life, and which eats through the skin to the very heart itself.

961

LONDON, May 2, 1873.

A sweet, fresh spring morning has tempted out a poor little white butterfly, which I watched weakly fluttering over the garden beds. A large black cat was after it directly, and nearly clawed it, but it escaped into the next garden, where it met a gentlemanly-looking little boy, dressed in black, like the son of some church dignitary. This gentle youth immediately flew at it, cap in hand, gave chase, struck it down, caught and killed it in a few minutes. This is the first butterfly I have seen this year, and such was its untimely fate. If there is a special Providence that watches over the fall of a sparrow, it watches, we suppose, as well over the fall of a butterfly. I do not think, however, that Providence had much to do with it, but the lust of destruction, of the chase, of cruelty in the human soul, had a good deal to do with it. It was, and ever will be, the cat's nature to act as it did ; but must the same be said of human nature as well ? We trust not. We think that if children were properly taught, they would abhor cruelty and the needless destruction of any living thing. It is a kind of murder after all. As to that gentlemanly little boy, no doubt he went to breakfast with heightened appetite after his clever achievement, and showed the dead fly, perhaps, to his father, the godly priest or church digni-

tary, and they may have discussed its merits and rather turned up their noses at it for a weakling.

Some French writer, I believe, has remarked that "The English have prayers, eat large breakfasts, get up, and say 'Now let us go kill something!'" This little boy did his killing before breakfast, probably before prayers. But seriously, now, children should be taught from their earliest years to respect life in every form, that they commit a sin in taking the life of any innocent harmless thing, unless it is for a useful purpose, and, above all, not to kill butterflies.

962

1873.

What the Sun is to the world, Hope is to life. It cheers and lights up everything. Falstaff was in a bad position, no doubt, of late years at least, and could only have been so merry as he was because he was possessed of Hope of some kind. Now what was it? Why, that when the young prince became king he would obtain some good appointment or a present of money; and so, when at the coronation of Henry V., the new king, his old friend and boon companion, passes him by with a severe rebuke, publicly given, he turns round to one of his creditors, and observes, with a smack of his old fun still, "Master Shallow, I owe you a thousand pounds." Not long after this he died, and Mrs. Quickly says: "The king has killed his heart." The Hope in which he had trusted proved delusive, and he pined away hopeless of any further pleasure or aid, and died "babbling of green fields," those, probably, in which he had played as a bright lively boy, and to which his mind may have recurred with fond regret.

963

1873.

In early rude states of society, individuals ruled: in modern civilised societies, principles, *i.e.*, law rules, and individuals are no longer of much account.

The supremacy of the law, irrespective of persons, is the great aim, and will be the final result of all political action and progress.

964

1873.

We have heard people sing about "Hearts of Oak," well, that is pretty hard, but I have met people with hearts of iron, of steel, of adamant; what becomes of them in an after state, I don't pretend even to guess; but I scarcely think they will be found in Heaven.

As to my own heart, *certainly*, it is of a much softer material than oak, let us say *porcelaine tendre*, on which a very small thing makes a scratch and leaves a mark not easily to be effaced.

965

1873.

Government and administration are two distinct and separate things. The administration of a State can go on as well without as with a government; and, indeed, should be carefully rendered independent of any particular form of government, so as to go on like a piece of self-acting machinery. It is the want of this, the constant change of officials, which constitutes a radical fault in the North American republic, and it is wonderful how a sensible, practical people like the Americans can allow such a system to exist.

966

1873.

"ANTIQUITY, OR THE WISE INSTRUCTOR."—YORK, 1773.

IN addition to what I have already written in respect to anger, the following is from "Antiquity"—

"Anger is the sinew of the soul, for that it serveth to increase valour, being moderate and temperate."—Plato.

Also—

"As disordinate anger is a fault, so is sometimes the want of a moderate anger, or rather hatred of vice."—Anonymous.

All the other sentences are, as usual, strong against it.

One sentence ascribed to Diogenes, is—

"Poverty is a virtue of itself."

Against such a creed we have again and again protested, and still do protest.

967

1873.

You had better not think of people at all than think ill of them ; they may be bad, but it won't make them better. Don't think of them at all.

968

1873.

You pray every seventh day on bent knees and with uplifted hands, "From battle and murder, and from sudden death, good Lord, deliver us !" and all the while you keep large bodies of armed men, at a ruinous expense, and drill and teach them how to slay in the surest, swiftest, and most expert way, and place in their hands the most murderous weapons a perverted ingenuity can devise, and tell them to be ready at any moment to go forth and slay as you may order them. And now, how dare you thus mock that Deity who you thus unblushingly importune to save you from battle, murder, and sudden death, as though He and not yourselves were the contriver and practiser of wholesale human slaughter ? Surely a dire punishment awaits you for conduct at once so abominably hypocritical and audacious as this !

969

1873.

Men may be chosen as messengers from the Deity to mankind, from no great merit of their own, from no particular holiness or goodness on their part, but because they happen to be possessed of the qualities requisite for such a messenger. Just as when runners or footmen ran with messages in former days, they were not selected because they were better men than others, more virtuous, temperate, or humble, but because they had good lungs and good legs. In the same way, perhaps, the Jews of old were selected by the Deity to bear orders and messages to mankind, not because they were particularly good, for they were not, but notoriously sensual, credulous, and vain-glorious ; but because they possessed those particular qualities requisite for keeping a commission safe, viz. : obstinacy, pride, jealousy, and a strong conservative feeling.

970

1873.

I do not want to die peacefully in my bed, but fighting in the open air, like a true Varangian. "As in the eye of Nature (I have) lived, so, in the eye of Nature let (me) die," and fighting; not, however, against any of my fellow-creatures, but against ignorance, prejudice, error, superstition, injustice, tyranny, sin, and folly, with my dying breath.

971

1873.

How many men's lives resemble that of some insects, who are born to propagate their species, and that done die off suddenly. The lives of most men are at best but fragmentary, broken bits of life, each in itself shapeless and incomplete. But wait, there is more yet to come than we wot of, and the now seemingly meaningless will then have its meaning made manifest.

972

1873.

"There is no law," writes Thackeray in "Esmond," vol. i., p. 288, "to control the king of the fireside. He is master of property, happiness, life almost. He is free to punish, to make happy or unhappy, to ruin or to torture." But, no, he is not! There are many things he may not do. He may not starve his children, beat his wife, &c. But we propose to be still more strict with this monarch of the fireside, and to give still greater extension to the present laws relating to domestic duties and life. The strong arm of the law must be supreme, even in the household, over and above all domestic brutes and tyrants.

973

1873.

If I have almost a horror of religious people in general, and feel a savage anger at hearing the cant about good religious people, and about religion itself, it is the conduct, characters, and opinions of religious people themselves which have brought about this result, from the mad vituperation of the Papists, to the unctuous sensuality of the Mormons, and the silly vagaries of the "Peculiar People."

974

1873.

It is to be remarked that although we confessedly cannot comprehend the Deity as regards His infinity, omnipresence, omniscience, and omnipotence, yet we can and do clearly comprehend His spiritual and moral qualities—such, for instance, as Love, Truth, Justice, and Mercy. Almost every one knows what these words mean, and that meaning cannot but be universally the same in the worlds above as on the earth beneath, on earth as in Heaven. Love leads to pity, pity to mercy; justice demands perfect truth; to know the good and ill of all and each, without gloss or varnish, “nothing extenuate, set down naught in malice;” justice can then and then only give just judgment. Justice gives judgment solely, and it would go hard with us indeed did not Love, Divine love, come forward, and temper justice with mercy, with pity, and with forgiveness. Believe us: love and truth, the two essences of the Divine Spiritual Being, rule supreme throughout the entire universe.

975

1873.

God loves us because we are his children—children, weak, erring, and sinful; and He pities and forgives us when we repent, because He loves us.

976

1873.

It is not so much the poverty-stricken wretches, the miserably-vicious and criminal, who cause me anger and horror, as the richly-endowed, intellectually and materially, the educated and wealthy, who are possessed of all that can render life pleasant, and yet pass through that life regardless and forgetful of God the Giver of all good: people whose only religion is that of custom and opinion. That persons so gifted should not be constantly grateful to God, and full of devotion and love towards Him, and to their less happy brethren, appears unnatural in the extreme and quite incredible. That the miserable and afflicted, the pauper and criminal, should forget God seems, indeed, natural enough however sad.

977

1873.

Constitutional monarchy may be regarded as a kind of domesticated tiger. The old animal would have torn you to pieces, and have made a meal of you ; but you got the better of him, threw him down, pulled out his fangs, and cut his claws, and he is now quite domesticated and harmless, but still more ornamental than useful ; and, remember, tiger blood flows in his veins still.

978

1873.

The greatest moulders of the world have not often sprung from the greatest families of the world. There have been thousands of monarchs (so-called), but only one Buddha, and none such as Socrates, who was a sculptor, Jesus, a carpenter, and Paul, a tent maker.

979

1873.

Something to reflect on: the skeleton itself is not a pleasant object to look at, but the indications of the skeleton, as seen beneath the flesh are beautiful.

980

1872.

A BATCH OF MIRACLES.

WE all understand what is meant by a miracle; it is something, an event or an act, which quite contravenes our ordinary experience, and is supposed to be effected supernaturally, by divine agency. For instance, it would be a miracle if the sun were to rise, as we call it, in the west to-morrow morning, or if a corn stalk were to bear bread instead of grain. We do not pretend to dispute with the great intellects of the world whether such events are possible or probable, we only point out one fact of no slight importance, viz., that the most extraordinary miracles in character and number took place among people who never investigated the stories, and that the farther back you go in the history of mankind the more monstrous are the stories of miracles.

They belong to no particular creed or people, but are common to all Heathendom and early Christendom; and it is certain that the greater the ignorance and superstition of the people amongst whom they occurred, the greater and more frequent have they been.

In Great Britain, the United States of America, and in Protestant Europe, miracles never occur; a few little ones are, however, much vaunted of as a proof of special Divine favour amongst the Papists, such as the liquefaction of dried-up blood, a picture of a woman winking its eye, and so on; but these are petty little affairs in comparison with the grand miracles of the ancient heathens and of the early Christians.

Thus, whilst in this degenerate and prosaic age, if any woman were to come forward and declare herself pregnant by intercourse with some divine being or god, or in any but the ordinary way, she would be regarded as insane, or be subject to very severe remarks; yet such instances were quite usual in ancient times, when actual intercourse between women and the deities was believed to be of common occurrence. And so common was the idea of the gods descending personally upon earth, that we find in the Acts of the Apostles, xiv., 11, when Paul healed a lame man at Lystra, the people shouted out "The gods are come down to us in the likeness of men; and they called Barnabas—Jupiter, and Paul—Mercury, because he was the chief speaker, and the Priest of Jupiter wanted to sacrifice to them."

Herodotus states that among the Egyptians and Assyrians a female was set apart for the god's use; and describing the Temple of Belus, in Babylon, says: "In the last tower is a large chapel, in which is placed a couch, magnificently adorned, and near it a table of solid gold, but there is no statue in the place. No man is permitted to sleep here, but the apartment is occupied by a female, whom the Chaldean priests affirm that their Deity selects from the whole nation as the object of his pleasures." (Clio. clxxxi).

He also adds that a similar practice was observed at the Temple of Thebes, in Egypt, and of Pataræ, in Lycia, (Asia Minor). As to the Greek god, Jupiter, his transformations were miraculous indeed in pursuit of women

on earth; thus, in the not unusual shape of a shower of gold, he managed to get access to Danae daughter of Acrisius, king of Argos, although she was strictly shut up in a brazen tower and she bore him the celebrated Perseus; To Leda he appeared as a swan; to Antiope as a satyr; to Europa as a bull; to Alcmena as a man, she bore to him Hercules; and so on. His son, Apollo, was the father of Æsculapius, by Coronis a daughter of Phlegyas, king of the Lapithæ in Thessaly; but it is needless to pursue the Grecian stories of this description any further. They were of common occurrence, and Æneas, from whom so many modern nations used to claim descent, ourselves amongst the number, was begotten of the Goddess Venus by the Trojan Prince, Anchises. In later times it is recorded that Numitor, in Italy, placed his only remaining child, Silvia, among the vestal virgins, who were bound to celibacy. "One day when Silvia was gone into the sacred grove of Mars to draw water for the use of the temple, a wolf suddenly appeared before her; the terrified maiden fled for refuge into a cavern: the god descended and embraced her. When retiring, he assured her that she would be the mother of an illustrious progeny." (Keightly, "History of Rome," p. 11), the result was twins, Romulus and Remus. Again (page 23), we read that "When the Latin town of Corniculum was taken, one of the captives named Ocrisia, was placed in the service of the queen. As she was one day, according to usage, placing cakes on the hearth to the household gods, an apparition of the fire god appeared over the fire. She told the king and queen, and Tanaquil instantly arrayed her as a bride, and shut her up alone in the apartment. She became pregnant by the god, and in due season brought forth a son who was named Servius Tullius." He became one of ancient Rome's best kings, and after a long reign was assassinated by Tarquinius Superbus in the 6th century, B.C.

The story of the conception of Jesus by Mary in some such way, is too well known to need notice. The people of that time were quite familiar with the idea of supernatural conception, and it appeared by no means incredible to them.

As to India, it is the home of supernatural births and

strange divine incarnations; miracles, indeed, of the most extraordinary nature.

The five sons of the Pandu king, with Gudishtiras at their head, were, according to tradition, "begotten by several deities." ("The Mahabharata," English Encyclopædia). Vishnu, the great Indian deity, has had nine incarnations on earth, and his tenth is yet expected. We are told that miracles attended Buddha's birth in the 6th century B.C., "The heavens and earth quaked, holy men received miraculous intimation of the event, and guided by a light in the heavens, hurried to worship the newborn babe." This, we may remark, corresponds closely with the tradition of the birth of Jesus.

The mother of Zoroaster, the founder of the religion of the Parsees, born about the year 589 B.C., was "so spotless as to attract the favour of the deity, who foretold to her the greatness of Zoroaster while yet in the womb, through the medium of magic dreams." Pliny says that Zoroaster laughed on the day of his birth, and that his brain palpitated so violently as to repel the hand when placed on it. "Miracles of this kind are, by Eastern authors, always made to precede the life of a remarkable man." ("Eng. Cyclo." s. v. Zoroaster.) Even the sober-minded Confucius could not escape this love of the marvellous on the part of his admirers, which he would certainly have strongly condemned; and it is recorded that "on the eve of his appearance upon earth, two dragons encircled the house, five celestial sages entered it at the portentous birth, and vocal and instrumental music filled the air." When he was born this inscription appeared on his breast, "The maker of a rule for settling the world." When Jesus was born, a star led the magi of the East to the place of his birth, and at his death it is recorded that darkness fell upon the land, the graves opened, and the dead rose and walked in the streets of Jerusalem. When Mohammed, or Mahomet, was born, a great number of prodigies are stated to have occurred, and amongst them, that the Persian sacred fire was suddenly extinguished, whilst a splendid light spread over all Arabia.

But to come at once nearer our own time, and to our own people. It was in the "Dark Ages," or those ages in

which Christianity first arose, was established by law and flourished, that miracles of the most curious description also occurred, were facts established by authority, and flourished. These were religiously believed in at the time by the Christians, and, for all we can see, ought equally to be credited to this day by them, or they lay open the Christian originators of such stories to very damaging imputations. We believe that Protestants manage to wriggle somehow out of their adherence to them, but we also believe that Papists, even the best educated, still hold to them as authentic, and the Papal Church declares them to be true. The first, manage to obtain the name of sensible men at the expense of their consistency and claim for sincerity; the latter, are logical and consistent at the expense of their claim to intelligence. But both parties are forced to admit that such miracles, as marks of special Divine favour, and as a seal of Divine authority to the claims of Christianity, do not occur now; although it is admitted and asserted by both parties that there never was a time at which such or some public and unmistakable evidence of its Divine inspiration and God-given authority was more needed.

But to our immediate subject, which is to record some of the most strange and curious miracles.

There is at Lucca a black wooden image in the cathedral, greatly venerated (our own King John, it is said, was wont to swear by it, "*Per vultum de Luca*"). We have ourselves seen hundreds and hundreds of country-people, at the time of the cholera in 1855, pray to it to avert the disease, and have seen them present large sums of money to the priests in charge of it, to assist them in their prayers for the same desirable purpose. Now a long list of miraculous events are connected with this old wooden image: hence its sanctity and supposed power. It is stated that after Jesus was taken down from the cross, Nicodemus was commanded by an angel, in a dream, to make a likeness of Jesus in wood, which he accordingly did; but whilst puzzled about the face, an angel came and did that specially for him. He was told to conceal it in a grotto, where it remained for more than a hundred years, when an angel appeared to a bishop (Sulpino), in a dream, told him to build a fine boat, go and get the statue, place it in the boat,

and send it adrift to sea. He did so, and it was chased in vain by the Genoese and Livornese, but got safely into the Bay of Luni, directed by the Divine power; when an angel appeared in a dream to a good Lucchese "pastore," and told him to go to the sea-shore, and call the boat, when it would come to him; which was done; and then an angel told the Bishop of Lucca that he would find two phials of the real blood of Jesus inside the image, which he opened and found accordingly, one being given to Luni, where the boat came ashore, another to Lucca, the image being carried in triumphal procession to the favoured city; and inside its body were subsequently discovered, by a vision in the year 1090, a quarter of the crown of thorns which Jesus wore, one of the iron nails, a portion of the navel (bellico) of the infant Jesus, ampullæ containing his blood, a sudarium, cuttings of his nails, and locks of his hair, all tied up in the veil of the Virgin. This statue, or wooden image, which drops blood or water from its foot, is a rough work of about the 10th or 11th century, probably.

The "sudarium" was a napkin or handkerchief used by Jesus to wipe the sweat from his face as he bore his cross to the place of his crucifixion, on which the impress of his features was traced. And he must have used three at least, for besides this one at Lucca, others are recorded. Thus Eulia Effendi, in his visit to the convent of Abraham in Judæa, was shown one, and says he has "not the least doubt this is the true impression of Jesus's face." In Pugin's "Glossary," &c., we read that "the impression of the face of the Saviour on a linen cloth is kept in St. Peter's Church at Rome, with singular veneration. . . . It was called Veronica, or true image of our Lord's face . . . and the woman who held the handkerchief for him, or wiped his face with it, is now a saint in the Roman Calendar, under that name, Veronica, or true image." Her real name being unknown, this is a mere fancy *soubriquet*.

Great Britain and Ireland were particularly favoured, it would seem, if we may trust old writers, and even modern, such as Butler's "Lives of the Saints," though the Rev. Mr. Husenbêth, in a late edition, is careful to slur them over as much as he can. We will, however, just cull a few for the faithful.

Egwin, in the 7th century, before going to Rome from Worcester, put iron shackles on his legs, locked them, and flung the key in the river, declaring in the presence of many that he would not take them off till the key was restored to him; and as he was returning home, a fish was taken (where uncertain), in the belly of which was found the identical key, and with which he unlocked his shackles.

Abbess Hilda, of Yorkshire, in the 7th century, besides the usual list of miracles, changed "a multitude of snakes," by her prayers, into stones, and banished for ever some flocks of wild geese "that did great damage to her monastery."

Patrick of Ireland was an endless miracle-worker, and, *inter alia miraculosa*, made a fire of ice.

Cuthbert, known as "Thaumaturgus," or the wonder-worker of England, began working very young. One of his early feats was by prayer to cause a sudden change of wind, by which he saved some boats from certain destruction. Besides peculiarly long fasts, he also, like so many others, frequently passed the winter nights up to his armpits in the water; and one eye-witness deposes he saw two otters, whilst the saint was praying on the sand, "officially warming and drying his feet with their hair and breath." Bede informs us that he foretold truly things to come, discovered things distant and absent, procured extraordinary supplies of food from Heaven in time of need, stopped by his prayers "a real fire which threatened" a whole village, healed the sick, and cast out devils. He turned hermit on the isle of Farne, which afforded "neither water, corn, nor tree;" successfully resisted similar attacks of the Devil as those of Anthony; carried in his own arms stones to build his cell which were "too big for four men to carry;" obtained the springing up of a well of fresh water in his cell by means of prayer; commanded the birds which destroyed some grain he had sown to depart for ever, and they obeyed at once; and did the same with some ravens which pulled the thatch from off his roof; he healed many on the point of death by giving them a little water he had blessed, or bread ditto, or by applying a girdle he had worn; and "changed water into wine only by tasting of it."

Bridgide, or Bride, an Irish lady who died A.D. 523, was

sought in marriage by a gentleman; but as she had vowed to have no other than "Jesus Christ, the spouse of virgins," to get rid of him she prayed God "that he would render her so deformed that no one might ever more regard her," which favour was granted, and she became an object so disagreeable that no one thought of giving her any further molestation; but when she finally took the veil, at the age of fourteen, as it is stated, her beauty suddenly returned, a pillar of fire was seen over her head, and when she kissed the dry wood at the foot of the altar, it immediately grew green, in token of her purity, &c." Her miracles were "endless." "She healed all kinds of infirmities, cast out devils, gave sight to the blind, made the dumb speak, cleansed the leprous, and restored paralytics to the use of their limbs." She caused "by her prayers a great river to change its course," and is justly known, say Roman Catholic writers, as "Thurmaturga:" a female Cuthbert, in fact.

Aldhelm, bishop and abbot of Malmesbury Monastery, died A.D. 709, brought "to a just length, by his prayers, a beam which was to be employed in the building of the church of St. Mary at Malmesbury, and was something too short." And when Pope Sergius was accused of incontinence, Aldhelm, being then at Rome, in the presence of a great number of people "made the child, which was but nine days old, bear testimony to his innocence."

When Alban, an early English martyr, about the year 286 was being taken to execution, he was accompanied by the executioner and a great multitude, and when they arrived at the river Thames they were able to pass "dry shod," "the waters standing up like mountains on both sides of him." After that his persecutors took him up to the top of a hill, when Alban prayed for water, and "presently an everflowing spring broke out at his feet." But nothing could induce his persecutors to relent, and his head was struck off by an executioner, whose "eyes dropped on the ground at the same time as the martyr's head!"

Columbo, or Columbkille, of Ireland, died 601; when a young man he changed water into wine "at a time that it was wanting for the sacred mysteries." From his youth he had the gift of prophecy, "the grace of healing all

diseases, a wonderful power over the insensible elements, and the very devils." A Christian child having died, he commanded the deceased, in the name of the Lord Jesus Christ, to arise and stand on his feet," which the child immediately did, to his own great glory "and to the confusion of his adversaries."

William, Archbishop of York, died A.D. 1154, quite in modern times. "Innumerable and most illustrious miracles were wrought at his tomb, especially by a certain oil distilled from his relicks." He is also stated to have given "sight to a girl born blind," and raised "one dead to life." But one of the most wonderful miracle workers was Godfrick of Norfolk, and who lived so near to our own time that the stories are presumably authentic, he died in 1170. His self-inflicted penances in abstinence from food, drink, and sleep, were incredible, and even when he had to break the ice, he passed the night up to his neck in water, praying, and rolled naked among briars and thorns till his body was "all rent and torn." Still the devil attacked him, sometimes in the shape of wild beasts, a pretended pilgrim, a beautiful woman enticing him to deeds of darkness, and many other "fantastical apparitions, horrid noises, violent blows, and attempts upon his life; he was covered with ulcers, which he rubbed salt into with a rope of hay." But the more he "humbled himself, the Almighty exalted him, by the wonderful gifts and graces he bestowed upon him." "He was honoured with frequent visits of angels and saints," and of Jesus himself; he "often foretold by the spirit of prophecy, things to come;" he had the gift of tongues, and though quite ignorant, often understood and spoke Latin; he had power over "brute beasts and serpents, who readily obeyed him, and over the senseless elements;" fire and flood stopped short immediately on his command, and he "raised to life a woman who had been three days dead."

Richard, Bishop of Chichester, who died in 1253, quite within time of historic record, performed many miracles during his lifetime, the most remarkable of which was, that "one loaf blessed by him, was so wonderfully multiplied, as to satisfy 3000 poor, each one receiving his usual portion; and as many pieces remaining as would have

sufficed for a hundred others!" After his death "three dead were restored to life by his intercession," "a fourth, that was an abortive, or still-born, received also life by his prayers, and was presented alive at the age of four years to the inquisitors that were deputed to examine into the Saint's life and miracles," "which miracles being carefully examined and judicially proved, he was canonised for a saint by Pope Urban IV., A.D. 1262."

These stories are all alike in their wearisome sameness and wonderful lack of invention. They are all repetitions, more or less complete, of the old Jewish and the miracles of Jesus. After the death of Thomas à Beckett, we read that when he was canonised by Pope Alexander III. in 1173, "Never were greater or more evident miracles wrought in England, than those by which God was pleased to declare himself in favour of this saint, and the cause which he had maintained. His blood restored sight to the blind, and was a sovereign and present remedy for all diseases, even the dead were raised to life by it. Paralytics, blind, deaf, dumb, and in general all such as laboured under any corporal or spiritual malady, experienced at his tomb, by the speedy redress of the evils which oppressed them, how great the interest of the martyr was with his God. (!) These miracles were accompanied with so much evidence, that there was no room left for his greatest enemies to call them in question."

These miracles continued more or less down to the time of Henry VIII., when "the relics of the saint were burnt to ashes" most ungratefully, and to the immense and irreparable loss of the nation. ("Britannia Sancta," London, 1745).

One of the most remarkable miracles, and quite within the period of trustworthy record, is that of the man usually called St. Francis of Assisi, who to our mind had little that was saintly about him, and whose real name was not Francis at all, but Giovanni di Pietro di Bernardo, or Bernardino. He was born in the year 1182, and from the age of twenty-four till his death, in 1226, was the most fanatical and successful propagator of monkery that perhaps ever existed. All Europe went mad after him, and wanted to be poor and dirty; and the Franciscan

monks, professed and secular, speedily became a great power in Europe. When Francis was about forty-two years of age, he retired with one single companion, Fra Leone, his friend and secretary, to a solitary spot on Mount Alverna, near Assisi; where, after much fasting, prayer, and meditation, a seraph appeared to him, and unfolding its wings, exhibited "*la figura di un uomo crocifisso*." After a secret confidential talk the seraph disappeared, leaving Francis with the five corresponding wounds impressed on his body, hands, and feet. The narrator, St. Bonaventura, states that they were real nails which appeared on his hands and feet. "The points were rather long, and came out on the other side." "He had also on his right side a red wound, as if it had been made by a lance, and it often sent forth Holy Blood (*Sangue Sagro*), which wetted his vest and drawers." We need hardly say that as real blood flowed from these wounds and Francis was enfeebled by long fasting, in spite of change of air and doctors, he gradually sank and died of his miraculous favour in the year 1226. There were not wanting wicked sceptics in those days, even, who ventured to question this miracle, "But," adds the narrator ("*Vita de S. Francesco di Assisi*," *Scritta da un suo concittadino*, 1855.) "this surprising prodigy was verified and attested by the saint's companions, by the testimony of all who were present at his death (when the nails were seen and handled), the truth was also made evident both by what St. Bonaventura wrote, and by a sermon and a bulla of Alessandro IV., as well as by all the popes being persuaded of it." Pope Gregory IX. being, of course, infallible, pronounced at the very time, or nearly so, that it was a real miracle, and canonised Francis four years after his death, *i.e.*, in 1230.

A magnificent monastery and church rose upon the site of Francis's original settlement of monks at Assisi; till it became one of the sights of Italy for its splendour and the art lavished on its churches. Mediæval Europe could not sufficiently attest its admiration of the man and the miracle; but now, so vile and lost is man to all sense of what is holy and divine, within a few hundred years the monastery is suppressed and empty, the brethren dispersed,

their property confiscated to the State, and the name of Francis is known more to the world by the two churches full of pictures, &c., which bear his name, and to which lovers of art make pleasant pilgrimages, than from any belief in or remembrance of that holy man who received such a signal proof of the divine favour and was the hero of half Europe. It is clear, that he did miraculously receive these wounds and the iron nails in them, or, and here comes the ugly fact, he did it himself, or got some person to do it for him, and he must, if not so marked by a miracle, have been a gross impostor. It is a hard word to use, but with every wish to afford him escape from the dilemma—we can find none; to say he was mad, or an enthusiast, and did it unconsciously himself, in a sort of dream, will scarcely save him from the imputation. Even if he did it himself, he could hardly have deceived himself as to how it was effected; and many enthusiastic imitators of Jesus have crucified themselves on a cross since the time of Francis.

We would point out, moreover, that Francis, or Giovanni di Pietro, &c., was not the only person so favoured. Catherine of Siena, born in the year 1347, became one of the numerous spouses of Jesus at eight years of age. Her revelations and miracles brought her into great popular and ecclesiastical repute, and she also received the "Stigmata." It must be admitted the Roman Catholic Church did not encourage this sort of thing, for it no doubt foresaw a future trouble in the number of these favoured beings. It is true that Catherine was after a good deal of trouble canonised, in 1461. But we believe the Church took no notice of such persons as "a young virgin called Stine, in the town of Hame, in Westphalia, who had lately (during the reign of Sixtus IV., circa 1471) been converted to the Christian faith, was marked on the hands, feet, and side, with the wounds of our Saviour." "She displayed her wounds in the presence of twelve witnesses, and foretold that within two hours afterwards they would be no more seen; which was verified." In the writings of Monstrelet, where this is to be found, we meet with another case of a nun in Lombardy, "of the order of Jacobins, who like to St. Catherine of Siena, had every Friday marks on her hands and feet similar to the

wounds on our Saviour, that ran blood, which appeared to all who saw it very marvellous," and which sounds very marvellous to us also, who did not see it; but it may have been true, for the infallible Pope and his Council have declared before all the world, and can never recede from their assertion, that, in the case of Francis of Assisi and Catherine of Siena, at least, a real miracle occurred, and their wounds were not done by human agency; *i.e.*, they were not mad, or impostors, one of which they must otherwise have been.

Such are a few, a very few, of the miracles of the past which we bring to your notice, and beg you to reflect on at your leisure. If true, you imperil your present and future welfare in disbelieving them; if false, what reason have you for believing other miracles to be true? Jesus positively declared that miracles should be continued after his death by those who believed in him, and they are declared by the Infallible Church to have so occurred; nor can we permit you to try and get rid of them, for they are, indeed, most remarkable witnesses to the Divine Mission of the Church of Rome and of Christianity!

981

1873.

MIRACULOUS CURES.

To those who adduce the miraculous cures of Jesus as one proof, among others, of his Divinity, we request the consideration of the following records.

As regards bringing persons to life who are declared to have been dead, although several others besides Jesus are stated to have performed this miracle, we have no reason to believe any one, who was really dead, ever came back to life again on earth. The miraculous cures, however, of Jesus and Peter and Paul, &c., are worthy of some consideration; and we append, as a commentary upon them, the following account of a miraculous curer, in modern times.

Valentine Greatraks, the son of an Irish gentleman of fortune, was born in the County of Cork, in 1628, became Clerk of the Peace to the County, and appears to have been a strict Protestant, a good Christian, and in every

way an estimable man, and subsequently was celebrated throughout the realm as "The Irish Stroker." The origin of his miraculous power is given in an account of himself, written in 1666. "About four years since I had an impulse, which frequently suggested to me that there was bestowed on me the gift of curing the King's Evil, which, for the extraordinariness thereof, I thought fit to conceal for some time; but at length I told my wife, for whether sleeping or waking I had this impulse. But her reply was that it was an idle imagination. But to prove the contrary, one William Maker, of the Parish of Lismore, brought his son to my wife, who used to distribute medicines in charity to the neighbours, and my wife came and told me that I had now an opportunity of trying my impulse, for there was one at hand who had the disease grievously in the eyes, throat, and cheeks; whereupon I laid my hands on the places affected, and prayed to God, for Jesus' sake, to heal him. In a few days afterwards the father brought his son, with the eye so changed, that it was almost quite whole; and to be brief (to God's glory I speak it), within a month he was perfectly healed." (Dr. Mackay, in his "Memoirs of Extraordinary Popular Delusions," from which we quote, as well as from "Wonderful Curers," in Chambers's "Pocket Miscellany," and "Sadducismus Triumphatus," by the Rev. Dr. Glanvil, p. 53, &c.)

This success encouraged him in the belief that he had a divine mission. In the course of time his powers extended to the cure of epilepsy, ulcers, aches, and lameness. The crowds which resorted to him were so great that he could hardly attend to all of them; several patients no sooner saw him even than they fell into convulsions, and he restored them by waving his hand over their faces and praying for them. He declares that the touch of his glove even drove away pains, and, on one occasion, he cast out from a woman several devils or evil spirits, who tormented her night and day. "Every one of these devils," he writes, "was like to choke her when it came up into her throat." The church interdicted him from continuing these cures, but as he considered he derived his power direct from God, he could not cease in his course; and his reputation

became so great that he was invited to England, by Lady Conway, to cure her of an inveterate headache, which had baffled all medical art; in this particular case he failed, but Lord Conway, who declares he had originally no faith in his powers, states that he cured many hundreds whilst residing with him; and that he "did not believe a tenth part of those things I have been an eye-witness of." "He was now invited," says Chambers, "by the king to come to London, and as he went along through the country we are told that the magistrates of cities and towns begged of him that he would come and cure their sick." In St. Evremond's "Miscellanies," under the title of "The Irish Prophet," is a minute account of Greatraks' performances at the house of the French Ambassador; describing him as "of a grave and simple countenance, that showed no signs of his being a cheat." The crowd became so great, and cripples and others pressed round so impatiently to be first cured, that the servants were obliged to use threats, and even force, before they could establish order among them."

"The prophet affirmed that all diseases were caused by evil spirits; every infirmity was, with him, a case of diabolical possession." To one suffering from gout, "Ah!" said the miracle-worker, "I have seen a good deal of this sort of spirits when I was in Ireland. . . . Evil spirit, who hast quitted thy dwelling in the waters to come and afflict this miserable body, I command thee to quit thy new abode, and to return to thy ancient habitation," and so on. "Catholics and Protestants visited him from every part, all believing that power from Heaven was in his hands." But St. Evremond himself—who apparently disbelieved in Christianity—disbelieved also in the miracles, and ascribes them all to the power of the imagination. "The bewildered multitude," he observes, "believed them almost without examination, while more enlightened people did not dare to reject them from their own knowledge." "Such was the power of the Irishman over the mind, and such was the influence of the mind over the body." But this was a sceptic's view only. "The Royal Society, unable to confute the facts, were compelled to account for them as produced by a sanative contagion in Mr. Greatraks' body, which had an antipathy to some

particular diseases and not to others." They also published some of his cures in their "Transactions," whilst "a number of certificates as to his cures were signed by the most respectable, pious, and learned persons of the day, among whom are the Honourable Robert Boyle, Bishop Rust, Drs. Cuthbert, Patrick, Whichcot, and Wilkins" (Chambers). In reply to those who inquired how he performed these miraculous cures, Greatraks himself replies that "though I am not able to give a reason, yet I am apt to believe there are some pains which afflict men after the manner of evil spirits, which kind of pains cannot endure my hand, nay, not my gloves, but fly immediately, though six or eight coats or cloaks be put between the person and my hand, as at the Lady Ranelagh's, at York House, London. . . . Now another question will arise, Whether the operation of my hand proceeds from the temperature of my body, or from a Divine gift, or from both? To which I say that I have reason to believe there is some extraordinary gift from God." He took no reward, and all he did was done in a spirit of pure piety and benevolence, and he ends his narrative with these words: "Whether I have done my duty as a Christian in employing that talent which God had entrusted me withal to the good of people distressed and afflicted, or no, judge you and every good man." He returned to Ireland in the year 1667, "but without sustaining his reputation for curing" (Chambers). He appears consequently to have possessed this power of miraculous healing only for about the space of five years.

Dr. Glanvil, the champion of witchcraft, and his correspondent, the Reverend Dr. R., Dean of C—, "a person of great veracity and a philosopher," would not, however—though firm believers in witches, evil and good spirits, &c.—admit of any Divine miracle in the case. The Reverend Dean writes to Glanvil: "The great discourse now at the coffee-houses, and everywhere, is about Mr. G., the famous Irish stroker, concerning whom, 'tis like, you expect an account from me. . . . Some take him to be a conjuror and some an impostor, but others again adore him as an apostle. I confess I think the man is free from all design, of a very agreeable conversation, not addicted to any vice, nor to any sect or party, but is, I

believe, a sincere Protestant. I was about three weeks together with him at my Lord Conway's, and saw him (I think) lay his hands upon a thousand persons. And, really, there is something in it more than ordinary, but I am convinced it is not miraculous." The Dean then goes on to relate various cures, which he ascribes to Greatraks' particular constitution. "As for Mr. G.," he continues, "he certainly believeth it to be an immediate gift from Heaven, and 'tis no wonder, for he is no philosopher." Both Glanvil and Dr. R. believed that his spirits were a "kind of elixir," and that he cured "by a sanative contagion," or that "some genius who understood the sanative virtue of his complexion" worked through him. It is curious that, superstitious as Glanvil was, he would not allow of any miracle in the case; perhaps, being a clergyman, he feared it might be turned to bad account if he did. But surely what Greatraks did was as miraculous as the ordinary miracles of Jesus and his disciples; and in reading the accounts of one, you appear to be reading almost *literatim* an account of the other. In ancient Judæa, or Europe in the Dark Ages of Christianity, such a man, so endowed, might have laid claim to a Divine mission with the certainty of finding plenty of believers, especially when he believed in that mission himself, as Greatraks did.

982

1873.

TO THE ORTHODOX, PAPISTS AND PROTESTANTS.

WE are not so much surprised that you should believe so many silly things, when we reflect on the following facts, and we would ask you to read them, think of them, and just ask yourself: "If so many educated, intelligent, and learned men believed such things and held them to be truths, such as no man might gainsay, and yet now they are things which no man could believe but must hold to be absurd; may it not be possible that I, who am no wiser or more intelligent in my generation than they were in theirs, may also hold opinions which my descendants some few hundred years hence may regard as ridiculous and even as impious?" Do not shrink from this as a possible truth,

but face it with a bold heart as best you may ; it will be better for you at last.

Moreover, we beg you to mark well what good pious Isaak Walton hath quoted in his "Compleat Angler."—

"Many a one

Owes to his *country* his RELIGION ;

And in another would as strongly grow,

Had but his nurse or mother taught him so."

"This is reason put into verse," continues Walton, "and worthy the consideration of a wise man."

And now for some of those things which wise and learned men believed not so very long ago, because they were brought up in the belief of them, or because such ideas were prevalent in their day.

Elias Ashmole, well-known as the founder of the Ashmolean Museum at Oxford—a lawyer by profession, and a lover of science—records that on the "11th April, 1681 (not two hundred years ago), I took, early in the morning, a good dose of elixir, and hung three spiders about my neck, and they drove my ague away *Deo Gratias*." Among his MS. at Oxford is a Rosicrucian recipe, "How to walk invisible!"

The learned and ingenious Dr. Meric Casaubon, Prebend of Canterbury, in his discourses "Of Credulity and Incredulity," &c., printed by him about the year 1670, among many strange relations, now known to be untrue, states his firm belief in witches and witchcraft, and in this respect is only one of an influential party, amongst whom are the names of Dr. Henry More, the Platonist (1614-1687, whose writings are described as "eminently distinguished by profound erudition, an inventive genius, and a liberal spirit"); the Reverend J. Glanvil (1636-1680), Fellow of the Royal Society and Chaplain to Charles II., who was also a most learned man and a philosopher, yet publicly asserts a whole list of the most ridiculous stories of witchcraft to be true, although he never appears to have verified or have sought to verify one of them, being content with any evidence anyone chose to give him. The celebrated Sir Thomas Browne, of Norwich (1605-1682), also firmly believed in witchcraft. The spirit in which Casaubon regarded these things is seen in the following remark of

his "Of Credulity, &c., in Things Natural," &c., p. 157: "To me, I confess, nothing is incredible." Speaking of the skeleton of a man found in France, which was stated to be 25 feet long, he says: "I do not know what to think of it" (p. 302), and he quotes Plato, to the effect that "to wonder and to admire was a quality that well became a philosopher, and was indeed the beginning and foundation of all philosophy. . . . But to believe nothing true that is strange and admirable, doth well become such infidels who make their ease and their pleasure their god." So he prints "Dee's Visions with Nelly," and firmly believes them to be the work of evil spirits. Sir Matthew Hale, the wise judge, condemned witches to death in the year 1665; the last execution for witchcraft took place in 1719, and the law against witches, &c., was only repealed in 1736.

You probably smile at the superstition, as you may think it, of these wise and learned progenitors of our race, but you must remember that they were learned and intelligent, and that it is by no course of inquiry that you yourself have escaped from holding the same opinions, as you merely disbelieve them from having been educated in that disbelief, whilst they believed them also because the greater part of the world believed them, with the Bible as an authority for their belief.

From such an antique and respectable voucher came the belief in the personal presence of the Devil. If any good Christian—the Pope, the Archbishop of Canterbury, the Greek Patriarch, or Dr. Cumming—were to give a relation of having had a bodily tussle with the foul fiend, people would now think them mad; yet he appeared in person to Jesus, and had a conversation with him. He was a constant visitor to the saints of the Church; Martin Luther saw him, and flung his ink-bottle at his head. He led Dr. Faustus on to his ruin in the same form, according to the poet, as that in which he is stated to have appeared to a Catholic priest at Aix, in Provence, in the year 1611, viz., "in the habit of a gentleman" (Casaubon, Preface to "Dees' Diaries"). Up to the last century that man would have been considered an atheist who should have presumed to doubt the truth of the Devil appearing in person on earth, and acting with or against human beings. Even when

Robert Burns, hero and poet, wrote his address to the Devil, and disrespectfully addressed him as "Auld Nickie Ben," there is little doubt but the orthodox fully expected serious consequences would ensue. But the ball was kept going: Southey burlesqued the fiend, and people now—even good bishops themselves, even good superstitious Popish bishops—have but very loose and vague ideas as to the Devil's power and personal appearance on earth. They couldn't, as orthodox priests, venture to deny the possibility of it; but they would be very shy, we expect, to put their names to an authentic narrative of any such little incident as his having a fight with Dr. Manning, for instance, and getting the worst of it. Yet, in Dunstan's time, this was a very simple and credible affair, and they swear to sulphur there still, we suppose. The Devil, indeed, was a good friend to the Popish Church, and his disappearance of late years is a serious loss to the priesthood, both in power and profit.

Still, they have evil spirits and good spirits. Bad and good angels to work upon. This is beyond cavil; why, some of the most scientific, educated, intelligent, and free-thinking people in the world still hold fast to the belief in spirits of some kind, and go through all the old spirit-mongers' practises with them. Dee, and Kelly, and Lasky, are in full force to this day, and therefore who can discredit their personal intercourse with us on earth? This is good for the Church, and proves the truth of the Bible. Yet, we are not only sceptics, but absolute infidels on the subject, and if we could catch our Kelly we would have him well whipped, and strongly suspect that such a course would do more to *lay* the spirits, be they good or evil, than calling in the aid of any consecrated priest of the Holy Infallible Church.

Figure to yourself the number of things that the greatest minds of antiquity placed implicit faith in; the whole heathen mythology, which it would have been held impious even to suspect of being untrue, and for merely making insinuations against which Socrates was condemned to death; yet, all that was then strictly orthodox is now either a subject for laughter or for condemnation, for amusement or study; and this not because your mind

is superior to the minds of those who once held these religious opinions, but because you have been differently and in some respects better educated. You laugh at the Indian's idea of the world being supported on the back of a tortoise; yet we cannot conceive why, since you believe that "with God all things are possible," and accept as incontrovertible truths a number of miracles both in the old and new writings of the Jews and Christians, which are no whit more reasonable. You make Jesus a polygamist, and dedicate to him a crowd of spiritual wives; you eat the flesh and drink the blood of your deity, in the firm belief that the bread and wine is his real flesh and blood, and can only be made so by the touch of a priest.

There is surely a depth of gullibility in the human mind which surpasses all understanding. The love of the marvellous degenerates at last into an actual disease, and the wonder-monger can't get anything sufficiently wonderful to satisfy his unhealthy craving.

The difficulty in the early ages of Christianity was not to get people to believe miracles, but to get a sufficient number and sufficiently monstrous ones together to satisfy the public demand. It was really a case of commercial demand and supply: the fools were there asking, and the knaves were there ready to give, to any amount, and to their own great profit.

"Surely the pleasure is as great
Of being cheated as to cheat,"

observes quick-witted Butler. But there ought to be no pleasure in either case. And to our mind almost as much blame attaches to the credulous spectators of the liquefaction of Januarius's blood at Naples, as to the operator who carries out the popular wish. So long as the public like to see it, he will like to do it, and so long as it pays the Church, and so long as the people believe in it, the miracle will last, and no longer. The spirit of this sort of thing is well shown by the following story:—

There was a notorious person, a kind of quack, in the last century, who went by the name of the Count de St. Germain, and who was believed to be several hundred

years old. "These fools of Parisians," he said to the Baron de Gleichen, "believe me to be more than 500 years old, and since they will have it so, I confirm them in their idea."

If people were not so prone to believe, they would not meet with so many prompt to work upon their credulity, and no worse form of credulity exists to our mind, than the belief in Theophagy, or the possibility of eating the very flesh and blood of God, by the agency of a supernaturally gifted man. The day will come when such an idea will be as sickening and revolting as it is now silly and ridiculous, to all sensible people.

Who now believes that a man may be carried off bodily to heaven, or to another state of existence? The assertion of such an occurrence, which seems nothing so very incredible or impossible, would, we imagine, be regarded nevertheless as an absolute falsehood; and the very strictest enquiry would be made before such an assertion would be accepted, though verified by the Pope and the whole College of Cardinals on oath.

Yet it is recorded in what people call "the Word of God," that Enoch, Elijah, and Jesus, were all translated bodily from earth; and in the year 1700, John Asgill, M.P., &c., wrote a book to prove that it was the natural end of all men, and says: "If after this I die like other men, I declare myself to die of no religion." As to the recorded stories of saints, especially, being lifted bodily into the air and remaining suspended there, they are too numerous to need more than mention. The wizards and witches of the middle ages commonly went through the air, and even in our own time, men who are neither saints nor wizards, but pure spiritualists, are stated to sit comfortably in the air over the heads of their admirers. Why then disbelieve the possibility of corporeal translation to another state? Simply because science objects to it; simply because it would be a miracle, and the world, not the scientific world alone, but even the ordinary, the vulgar world, has no longer any faith in miracles. Wiser and more learned men than we are have believed in them, however. It is no merit or demerit of our own, it is the condition to which and in which we are born. We do not

pretend to the learning, knowledge, or intelligence of Paracelsus, Van Helmont, or Sir Kenelm Digby; yet, Paracelsus left a receipt for making a fairy, and used to boast that he would not die till he thought proper to do so, having discovered the elixir of life. Van Helmont believed in the possibility of transmuting ordinary metals into gold, and Sir Kenelm Digby, Kircher, and other philosophers believed in "Palingenesis," or the possibility of educing a shadowy facsimile of any dead body from the burnt or corrupted substance; and all of them, with Descartes, Holcroft, Louthembourg, and Cosway, firmly believed in the possibility of extending life to an indefinite period by artificial means. In all this there is nothing we can declare impossible, yet no one now has faith in any of the above ideas, because he is born in what is not unjustly called a sceptical age. A magician now usually finds his way, not to favour at court, but to hard work at the treadmill; and the great Papal Church, even, which whilom flourished so vigorously on miracles, is now by no means anxious to be favoured by them, and is inclined to pray rather to be saved from its friends, who in their zeal might work more harm than good. But my revered infallible Pope, we pin you to your miracles, and one reason why we do not believe you is that you believe them. Who can have faith in a fool or esteem a knave? Not, of course, that we would insinuate you to be either; you only fall into your natural place of believer, as we do of sceptic.

It is our surroundings make us what we are. Not that to be a man of science is necessarily to be a sceptic in matters of religion, which, being out of the province of science or exact knowledge, and depending entirely on hypothesis, may lead to very singular and eccentric results: thus, we have Faraday, than whom no man more deserves the titles of philosopher, truth seeker, and man of science, giving implicit faith to the doctrine of justification by faith alone, as preached by R. Sandeman, on whose tomb is inscribed what explains the nature of that faith.

"Here lies, until the resurrection, the body of Robert

Sandeman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God." You just accept this passively as a fact, and the whole thing is done, *i.e.*, your future salvation assured. Many of the most remarkable men of the time are still Roman Catholics; many are Swedenborgians, or members of the New Jerusalem Church; many Calvinists, who firmly believe that the Deity has predestined certain of His children to everlasting torments in hell, without a chance or possibility of their horrid fate being averted. The power of belief in all these people must be very great, and what they hold is in utter opposition to all ordinary human experience, which does not cause them any uneasiness, because, they argue, these matters are beyond the province of ordinary reasoning, and with God all things are possible. Thus they live in one fancy world and look forward to another fancy world, apparently blind to the great facts of material nature, of the illimitable material universe, and of a prime intelligent Cause—that God, whose every act, as known to us, is characterised by law and order, unchangeable and fixed as fate, and in whom dwells perfect justice, with which—law, order, and justice—such ideas are quite incompatible; and, indeed, outrage each respectively. In ancient times the air was held to be as full of life as earth and water. Philo Judæus, a man learned in all the wisdom of his time—a contemporary of Jesus—declares, as a matter of course, that the air teems with spiritual beings, good and bad, inconceivably more so even than earth does; though, by their very nature, they are invisible to us, "just as the air itself," he remarks, "is invisible." Jesus held the same belief; indeed, it may be said, the whole of mankind believed it; yet who holds such a belief now? There are the Spiritualists; there are some who believe in their creed; there are some who believe in ghosts; there are millions who believe in witchcraft and in astrology. All Asia is still devoutly attached to such ideas; but an enlightened European will hardly care to be ranked with these, and yet why should it not all be true—astrology, witchcraft, ghosts, and spirits in the air? We can see no

impossibility in any of it, and it is only the few—a few people in Great Britain, the United States, and Germany principally, as compared with all mankind, who dare to proclaim their disbelief in these things; and, indeed, treat them with a ridicule, which if it is not justified by facts, shows their want of wisdom if not of piety. But it is of little consequence what such believe or disbelieve, for it will be remarked that all such scoffers are Protestants, as a rule—a set of misguided heretics, led away by the Devil of self-conceit, and who are already condemned to eternal torture by the infallible and only really original inspired church, that of Rome; so that a little more or less in the matter of unbelief cannot possibly affect their ultimate fate. And then these heretics are so inconsistent! they refuse to believe in transubstantiation, and other ordinary mysteries, yet they oftentimes believe the silliest assertions made by people of no inspired authority, and it is not long since a number of educated people prepared baby linen for a child begotten by the Holy Spirit, on an old woman, who it turned out had the dropsy; and others, also people of education, pinned their faith on the divine mission of Brothers the prophet, who published a book of prophecies in 1794, in which he asserts: “It is from visions and revelations, and through the Holy Ghost, that I write this book for the benefit of all men; therefore to say it is false, that I am mad, am an imposter, have a devil, or am out of my senses, constitutes the dangerous sin of blasphemy!” Even so late, we believe, as 1850, Finlayson, a follower of this prophet, preached his doctrines. In 1871, Mr. Zenda-vesta, a gifted seer and astrologer, who showed people the future in a crystal globe, &c., was taken from his quiet study in Marylebone, where some forty young girls were waiting to have their fortunes told, and an ignorant, incredulous, unjust judge sentenced the prophet to three months’ imprisonment. How has astrology fallen! In England, that is to say! A poor fellow takes to himself the name of the sacred Persian books, consults the stars, and is sent to prison for it; whilst the Shah of Persia himself at that very time is probably consulting a person of the same description, some equally sagacious seer and astrologer, as to what will be the most propitious day for his next journey

into the country; and you would be considered generally, in the East, as a person of very deficient sense if you did not firmly believe in astrology and in the influence exerted on us all by particular stars!

Faith and credulity are two distinct things, we desire you to have faith—a very firm faith in God—in His Providence, in your immortality and responsibility; but we do not desire you to be credulous and believe any poor shorn biped that he has the power of changing bread and wine into flesh and blood, or that any dreamy astrologer can foretell events by consulting the stars.

983

1873.

SOLITUDE.

WE so frequently meet with the saying that a man who loves solitude must either be a beast or a god, that it is worth while to consider the whole sentence, which is by Aristotle, and seek to discover how much of truth there may be in it. The present writer, for one, loves solitude, and is still not conscious that he deserves to be regarded either as a beast or a god; and he knows many other lonely men who as little merit blame or praise in the matter,—men, naturally of retired habits and reserved natures, who have been forced almost by circumstances to make companions, so to speak, of themselves.

Aristotle's words fairly translated are these, we quote from Scott's "Christian Life," as given in Southey's "Common-place Book," 2nd series, p. 369: "He that cannot contract society with others, or through his own self-sufficiency, does not need it, belongs not to any commonwealth, but is either a wild beast or a god."

Another free translation by my brother, George Waring, is this: "He who through deficiency of faculties is unable to enter into social relations, or who, through self competency has no need to enter into them, is no member of a commonwealth, since he either falls beneath or transcends the nature of man." Or as Aristotle himself puts it, "*ὥστε ἢ θηρίον ἢ θεός*," and we cannot but think that he was led to use this expression from the play on the words *therion* and *theos*, although it may be admitted that most

men have a touch of both natures in them, or something animal and something divine; the first of which can find little encouragement from solitude, whilst the latter may be greatly advanced thereby.

Bacon, in his essay "Of Friendship," says: "It had been hard for him that spake it to have put more truth and untruth together in few words than in that speech, 'who-soever is delighted in solitude is either a wild beast or a god;' and after bringing together illustrations of his assertion he adds: "But little do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love. . . . But we may go farther, and affirm most truly that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness." Who, on reading this, will not call to mind those beautiful lines of Byron, "To sit on rocks, to muse o'er flood and fell." And again—

"There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar;
I love not man the less, but nature more,
From these our interviews."

Cowley has written an excellent essay "Of Solitude," from which we give the following extracts:—

"*Nunquam minus solus, quam cum solus*" is now become a very vulgar saying; every man, and almost every boy, for these seventeen hundred years, has had it in his mouth. But it was first spoken by the excellent Scipio. . . . But the greatest part of men are so far from the opinion of that noble Roman, that if they chance at any time to be without company, they are like a becalmed ship, they never move but by the wind of other men's breath, and have no oars of their own to steer withal. . . . Our dear self is so wearisome to us, that we can scarcely support its conversation for an hour together. . . . The truth of the matter is, that neither he who is a fop in the world is a fit man to be alone; nor he who has set his heart much upon the world, though he have

modified hermit, the avoider of his fellow-creatures, the keeper to himself, who considers himself amongst but not of them—we tell him such conduct is usually merely the sign of a proud, puffed-up, and selfish spirit. He is neither a wild beast nor a god, but simply a bad or silly man, who is culpably neglectful of the duties and pleasures of human life; and the sooner he returns to society, and becomes amiable and useful, the better for him. “Unsociable humours are contracted in solitude,” writes Burke, “which will, in the end, not fail of corrupting the understanding as well as the manners, and of utterly disqualifying a man for the satisfactions and duties of life. Men must be taken as they are, and we neither make them nor ourselves better by flying from or quarrelling with them.” And this is true, not only of individuals but of those families which, for one reason or another, keep out of society, become exclusive, and mingle only with themselves. Such become commonly shy, proud, ill-mannered, awkward, selfish, incapable of the little necessary self-sacrifices of daily social life, and do greatly err in their conduct. The tendency of a well-selected set of acquaintances, and social intercourse with them, is productive of much that is good, pleasing, and refining in our natures; and it is because I have seen so many of my own family, single and married, injured by isolation, that I do here so earnestly advocate the practice of social relations with our fellows, as far as we possibly can; and although retirement or solitude may be agreeable, useful, and even necessary for us at times, yet social life is the natural state of men and women, and one in which their characters are best brought out, brought up, refined, and rendered amiable. Among others who affect solitude, and are to be regarded tenderly and with pity, are to be numbered those of whom Cowper the poet spoke, when he says—

“I was a stricken deer that left the herd,”

perhaps unconsciously echoing Shakespeare’s words in “Hamlet.”—

“Let the stricken deer go weep,
The hart ungalled play;”

and again in "As You Like It:—

"Under an oak, whose antique root peeps out,
Upon the brook that brawls along this wood;
To the which place a poor sequestered stag,
That from the hunters aim had ta'en a hurt,
Did come to languish."

Those unhappy ones, who suffer all the pangs of a lost or a despised love—men hopeless, desperate, and for a time past all comfort, quite overthrown in the strife, wounded grievously, seemingly even to the death, in whom, go where they will, still are fixed fast the deadly arrows of disappointment and despair. "*Hæret lateri lethalis arundo*;" and, moreover, no slight blame is chargeable on those who, by their wickedness and folly, injustice, ingratitude, slander, cruelty, and unkindness, have rendered men misanthropic and cynical.

These, indeed, are to be pitied, and Time alone can heal their wounds. We cannot reason with such; yet, even with these, could they but act as men in health, occupation, constant and laborious, would relieve them of half their burden, and greatly hasten the time of their recovery. The solitude which is sought by the exceptionally afflicted, the enforced solitude of some few, is deserving of our respect and pity. Who has not felt a tender sympathy with such characters as the Black Dwarf of Scott, the Leper of the city of Aosta of X. de Maistre, and the Robinson Crusoe of Defoe. As regards Seneca's observation that "A wise man is never so busy as in the solitary contemplation of God and the works of Nature," we admit for such an one solitude may be good; but such men are few in number; with such as these, however, we need not deal; the moral of our strain is that which we have heard of old: "It is not good for man to be alone." Artists, poets, philosophers, men of science, great readers, must, of necessity, be more alone than most of their fellow-creatures; solitude to them is more or less of a necessity; but the society of others should still be the recreation of their leisure hours, or they also will be apt to become eccentric, slovenly, dirty, and disagreeable. For the improvement of our minds and manners we must mix with our fellow-

men, and for the refinement and purity of our hearts, recommend me to the society of good women and happy children. Thus it appears that those who seek to avoid social relations with their fellow-creatures, and prefer to keep to themselves, and to live in a world of their own, are probably neither inferior nor superior to other people—neither wild beasts nor gods; but men who affect solitude from certain causes, the chief amongst which, we are inclined to think, is pride. A proud man, or a man with a very high opinion of himself, dislikes people who do not treat him with that respect, that veneration, indeed, which he considers due to him, and which he escapes from by retiring within himself or his own family. In a crowd, people are apt to tread on your toes; by yourself, you are safe from such unpleasantness. A selfish and indolent man, one whose whole thought is centred on his own comfort, whose sympathies with his fellow-creatures are few and weak, also finds his best pleasure in solitude. The motives here are bad; yet others may be good. The studious man of every kind loves solitude, and finds his advantage in it. To the afflicted and disappointed in life, retirement from social intercourse is pardonable, for it is natural enough, yet is it hardly good for them; and we may be pretty sure that long-continued avoidance of social duties and social pleasures is good neither for the soul nor body of any human being.

984

1873.

THE END OF THE WORLD.

SOME persons are always to be found, in almost all ages, who confidently predict the approaching end of this world, and some other persons are always to be found ready to believe them.

Now, if this orb were the work of chance, "a fortuitous concurrence of atoms"—which we regard, to speak very mildly, as a quite untenable theory; or if it were merely the outcome of itself, the result of some species of blind force and matter combined, self-produced and self-guiding—which appears to us equally untenable; or if it were even the work of some creative spirit or intelligence,

making hits and guesses at creation, and trying its "prentice hand" on the formation of an orb; then, indeed, we might believe, and should be prepared to expect, that it might come to an end and be destroyed at any time. And you are not so silly in crying out, "Alas! alas! the end of the world is near, and sudden destruction threatens it, and us poor helpless creatures, too!"

Or if you thought, like the ancient Persians, that there are two powerful spirits, the one of Light, the other of Darkness—Ormuzd and Ahriman—who were struggling for mastery over the world and human beings, and that the present world would be destroyed and its place reoccupied by a better one, with a new and better set of people on it; or with the ancient Scandinavians and Germans, who held much the same creed, in that they believed their old gods and this world would all be destroyed and pass away; but from a second chaos a new world would emerge, full of beauty, a more glorious earth with a more glorious heaven, when one sole god should rule supreme, and the new earth be inhabited by the just alone, who shall dwell there in happiness for evermore.

Or if you thought with the Stoics and Epicureans, who held also that the world was sure some day to be destroyed by fire, when, as Seneca describes it, "the constellations shall dash together, and when the whole universe, plunged in the same common fire, shall be consumed to ashes!" "The world," he continues, "being melted and re-entered into the bosom of Jupiter, this god continues for some time totally concentrated in himself, and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards, we see a new world spring from him, perfect in all its parts; animals are produced anew, and an innocent race of men are formed under more favourable auspices, in order to people this earth, the worthy abode of virtue."

Or if you believed with the Christians that the world is to be destroyed by fire, and utterly consumed, without any renovation, and that that might occur at any moment, as they are admonished that no warning is to be given. Or if you believed with the Brahmins and Buddhists, that this world was subject to periodical states of dissolution and

reconstruction; then might you indeed tremble at the idea of its possible final annihilation; and, doubtless, many do tremble from an uneasy feeling that their conduct, and that of mankind generally, would perhaps justify the utter annihilation of the race; whilst, as regards the world, every one must feel that He who created it has the power also of destroying it. He who made may unmake; He who gave life, as it were, and motion to the world, can cause it also to cease. We do not deny the power, as far as that goes; and add to this, many will argue that since almost all, if not all, creeds in all ages, religious and philosophical, have agreed in predicting the final dissolution of the world, there must be some foundation for that belief. And so there is. The foundation common to all is that, probably, of the Zoroasterian theory, which was grounded in turn, perhaps, on some Semitic or Arian tradition of still earlier date.

But, on the other hand, if you believe, as true science and true religion teach us, that this orb is but one of a system, designed by a divine and beneficent Power, which cannot err in its calculations, which creates only to render perfect, and when a creation is so perfected will preserve it in that state for ever—a Supreme Deity, in fine, who in His essence is perfect love and perfect wisdom, and who will destroy nothing that he has formed, or which is in course of formation; who is working out His divine and universal purpose, as Designer, Lawgiver, Sustainer, and Preserver of all things, and by whom this orb is not yet perfected in its formation, but is still in course of formation, and that its destiny is linked with that of other orbs, which move in regular procession around their central sun, so moving by a law which makes the existence of one and all interdependent, and to destroy one of which would entail the falling to pieces of the whole divinely-arranged system. If you believe thus, you can no longer have any fear as to the destruction of this particular orb on which you dwell, and will rest in perfect security, without a shadow of a doubt to disturb you in that justifiable faith which you will have in the never-ceasing care, protection, and love of that Divine Being, whose far-seeing eye never sleeps, whose powerful arm for

ever protects, and who is not the Creator only, but the Saviour of us all, and who has designs in view for the world and for man, for the system and its inhabitants, and for the entire universe, of which we are profoundly ignorant, but which we are assured—from the evidences of His divine love and wisdom which we meet with even in this our little span of life on earth—can be none other than beneficent and advantageous to each and to all.

To destroy this wonderful and beautiful creation, the world, and the countless wonderful and beautiful creatures which dwell upon it, would not be the act of an intelligent and beneficent Deity at all, but of one unintelligent and maleficent; a God of Destruction and not of Preservation, a Dispenser of Death and not of Life; and the mere idea of such an act is worthy only of savages, children, or old women. Over the soul of any man of intelligence, thought, love, and faith, the black shadow of no such ugly fear can ever fall. We live secure in the knowledge of our Creator's wisdom and care, and happy in the sense of His eternal and unchanging love.

985

SPECULATIVE PHILOSOPHY.

1873.

A SPECULATIVE philosopher, or metaphysician, always appears to me like an expert swimmer who performs astonishing feats of his art out of his depth. You are delighted with his quickness and cleverness, and the ease with which he executes the most difficult performances, but all at the risk of being drowned. Sometimes he gets so far out of his depth, and goes so far out to sea, that you really cannot make him out at all, and you think he is lost; but no! see, he reappears, and at last comes on to dry land, dresses, and looks like any ordinary man. I can swim, too; but directly I find myself out of my depth, I swim back till I can touch *terra-firma* with my feet, and take my swim along shore, within my depth, in which way the exercise does me as much good as if I swam out to sea a long way beyond my depth; and, moreover, I run no risk of being drowned.

What have speculative theology and speculative philosophy done for the welfare of mankind ?

Look at Asia and see hundreds of millions of people the victims of speculative creeds in religion and philosophy—a wretched legacy of ancient mis-directed intelligence. Confucious was, in fact, the embodied protest of the common sense of his time and race against the wild speculative theology and philosophy then rampant in Asia. All honour to him; if wrong, he at least sought to be of practical use to his fellow-creatures. A man who has built a boat or sown a field of grain, is a real benefactor of his species compared with a speculative philosopher, who, indeed, we regard as one of the most useless characters the world can produce.

For after all the vast amount of reasoning power and learning devoted to metaphysical studies in Europe, what is the practical result ? Is it not pitiable to consider the purely negative advantages resulting from so much labour ? It appears to us to have been as sterile in this respect, as the somewhat kindred labours of the schoolmen and the casuists of the Middle Ages and the Renaissance. The great abilities of a Descartes produce, as their result, such an axiom as "*Cogito ergo sum !*" He might just as well have said "*Edo ergo sum,*" or "*Moveo ergo sum,*" for the movement of the body is as satisfactory a proof of bodily life as thought, which is the proof or sign of spiritual life. If he had said "*Cogito ergo immortalis sum,*" there would have been something in it. Look at Spinoza, what an intellect ! and what a result ! mere negation. Look at Kant, whose profound and varied researches in speculative philosophy, extending over fifty years, left only a mass of disquisitions on abstruse subjects, which are simply exercises for the reason and imagination, ending in a final "*noumenum,*" or notion of a deity ! Look at Hegel, who for over thirty years devoted his great reasoning powers to the study of philosophy, and with what result ? Why, at his death he declared that there was only one person who understood his philosophy at all, and he did not understand it thoroughly ! We are now told it is all condensed in the one original and eternal "*Begriff*" or notion ! Look at Fichte, who, after the devotion of his great abilities for

over twenty years to these studies, with his "*egos*" and "*non egos*," at last came to the conclusion, as he expresses it in a letter to Johanna Rahn, that he is at last "thoroughly convinced that the human will is free, and that to be happy is not the purpose of our being, but rather to deserve happiness." One of the most practical of the modern school, he did, however, produce such works as the "Doctrine of Law" and "Doctrine of Morals," in which he applied the principles of "Wissenschaft's lehre" to various departments of knowledge. We do not, however, know whether there are any simple rules of life contained in them, and we are making objections to purely speculative philosophy, especially in relation to its arguments on spiritual subjects; and we do assert that in this respect those studies have never produced a single simple principle, such as: "The love and fear of God are the beginning of wisdom," or such a plain and simple law as that "Thou shalt not steal." Let us suppose, now, that a thief has stolen a valuable diamond ring; the act is done, and now come forward the philosophers to investigate its nature. Says one: "We find no fault with this man, the mere fact is nothing; he is, in truth, an involuntary agent, and is merely a visible material being carrying out an invisible ideal notion. The theft was in the thought, and that thought is not innate with him, but is dependent and rises from another remote and supreme thought, which is the only one that has a real existence at all; let him go." Another set come forward and say: "Punish this man! pooh, he can't help it; the act he has done is neither the result of a spiritual impulse of his own "*proprium*," nor of some external spiritual pressure exercised through invisible beings, nor from some remote supreme spiritual power. No, no, 'Force and Matter' explain it all. There is only one existing reality throughout the universe, and that is Matter. In every material object there is an internal active power, which tends to shape its form and actions. The motive power in the human being is a tendency to take possession of things; of the hand itself, a tendency to grasp. There is the ring, there is the hand, and they join as naturally together as substances which have chemical affinity for each other. Were it not for edu-

cation, custom, fear of punishment, or from forcible restraint, everybody would naturally take everything they came across. That is simple nature—human nature. Don't talk of intelligence; why, look at the man; dogs show as much intelligence in their faces; jackdaws and monkeys have an equal tendency to steal and secrete things; this thief was such an one as these. Ask him, you will find that he had no idea that the value of the diamond alone was fifty guineas; he merely saw a ring, which his fingers involuntarily closed upon—a simple case of magnetic attraction, and which, subsequently, he was going to sell or pawn for a few shillings to get a dinner with. There really is no proof of superior or of any intelligence in such an act. It is, in fact, a simple case of 'Force and Matter.' He has acted quite naturally, and offends only against an artificial law, founded on exploded ideas and radically unjust." Others come forward and say, "Matter!—innate force and matter!—who ever heard of such nonsense! When all philosophers of superior intelligence are able to prove to you that such a thing as matter does not exist at all, any spiritually-minded man can see that with half an eye. Matter is a mere delusion—a phantom of the senses—only types and ideas have any real substantial existence. If you punish him, you are punishing a mere ghost; but as a ghost among ghosts, you may inflict such ghostly punishment on him as you think fit; the whole affair is a mere idea, for he never really touched the ring, and your whip will never really touch his back; it all is quite immaterial; but we admit the principles or ideas of justice ought, perhaps, to be carried out in the due and usual, though merely visionary form."

Having thus given us their views of the subject, our speculative philosophical friends went their way in very earnest discussion with each other as to which was right and which was wrong in their theories of spirit and matter, whilst the presiding magistrate having had direct evidence and proof positive that the man was guilty of stealing the diamond ring, committed him to imprisonment with hard labour, and restored the ring to its rightful owner, to the satisfaction of common sense and the law. If the great intellects which have been devoted to abstruse speculative

subjects would have condescended to have brought them to bear on the exact sciences, they might have turned to the practical advantage of mankind, that which has run, in point of fact, idly to waste. In future, we trust, that speculative philosophy (so-called) will fall into the neglect it deservedly merits.

986

1873.

MIND AND MATTER.

"THINKING is but an idle waste of thought,
For nought is everything and everything is nought."—
Smith's Byron in "Rejected Addresses."

"What is mind? No matter!
What is matter? Never mind!"—"Punch."

We are much inclined to apply the first quotation to this question of mind and matter, for what conclusions have not great intellects come to in their speculations on the subject? some asserting that there is no such thing as mind or spirit at all, nothing but matter and inherent force, whilst others declare that there is in reality no such thing as matter, and that mind, or spirit, or ideas, alone truly exist. We never yet found out what practical end has been obtained by such investigations, at least regarding what is called "mind" and "spirit" as opposed to matter, and of which it seems to us nothing can ever be known to us for a certainty, though we have our hypothesis. As regards matter, the case is different, and we may find our account in another definition than the one in general use. Minerals, rocks, earth, mud, water, air, and gas are all equally material, or composed of matter, yet we venture to propose that the term "matter" should be applied only to substances which take definite forms; and substance only to those matters which, like gas and air, present no regular formal contour to the eye. Substance may be regarded as rudimentary matter. Combined with such rudimentary substances Spirit may exist and move, but cannot act in a regular manner. The higher the advance of substance into material forms, the more completely is the

spirit enabled to act, ascending in a continually progressive state of cohesion from plants and insects up to animals, and thence into the highest embodying form of matter with which we are acquainted—that of the human form.

Substance may be classed under the heads of invisible and visible; gases and air are examples of the first; fire and water being examples of the last.

Matter may be classed under the heads of crude matter and matter fashioned into shape, as mud, earth, &c., and stones, trees, animals, &c. These shapes or forms are either irregular or regular, and coloured or devoid of colour. Matter may be regarded as dead or living; when dead it is increased by concretion, when living by generation, and is then distinguishable by the power of self-motion; is sentient, as in plants and the lower animals; possesses instinct and intelligence, as in the lower and higher orders of animals; is intelligent, intellectual, and spiritual, as in the three grades of human beings.

Of substances and matter, this orb on which we live, together with its atmosphere, is composed; it is a grand material fact, founded on and evolved from a series of the most wonderfully minute, complex, and elaborate arithmetical calculations of numbers combined in endlessly varied proportions. Thus, also, may this orb be regarded as a grand arithmetical sum, the extraordinary result of which has been obtained by the aid of all the processes known to the science of arithmetic, viz., addition, multiplication, subtraction, rule of three, fractions (simple and compound), decimals, and duodecimals, and all that goes to constitute the sciences of arithmetic and mathematics. The complete whole bearing evidence to a marvellous design carried into execution by means of invisible agents. Fire and water, or heat and moisture, to form the orb of earth. Gravitation, attraction, and repulsion, to put it in motion, and keep it regularly within its assigned course through the heavens; and vitality in animal life to put in motion the creatures dwelling on its surface, or within the waters covering its surface, one such agent being, as we now know, electricity. And on one animal above all, the supreme Designer and Creator has deigned to confer the inestimable gift of intelligent reasoning powers, and that spirit of Love,

by means of which he transcends all other animals on earth, and touches upon the confines of Divinity itself; in whose charge he has placed the destiny of the human race, power over the lives of all other animals, and the duty of cultivating the earth. This is man's mission and man's duty, a mission and a duty laid upon him by the Supreme Creator of all things, and which he may not neglect or violate without injury to himself, to his race, and to the earth itself. But neither in the earth itself, nor in man, nor in any created thing: neither in the sun, or moon, or stars, does the Supreme Creator reside spiritually or bodily. No, the Divine Maker of the earth and all that it contains no more resides therein, than the human maker of a watch resides in the watch he has made, the engineer in his steam engine, or the musician in the instrument on which he plays. Outside of all his Divine creations, made by invisible agency, does he exist, as much as man exists outside all his material creations, made by visible agency. Above, outside, and beyond all does He exist, as the one great and Divine Designer and Creator, the Supreme Ruler, and the Supreme Intelligence, the perfection of Spirit, the perfection of Mind, and the perfection of Matter, *by* whom, and not *in* whom everything that is, the entire universe of things visible and invisible, lives, moves, and has its being.

987

1872.

One of the finest intellects of ancient times, if we may judge by the records left of him, Phythagoras, taught that this world was created by the power of numbers, and, doubtless, with a close approximation to the truth—if not the very truth itself—for every existing thing differs from another according to the proportional differences of identical elements or by numerical proportion; and true as this is in respect to various kinds of matter, it has been lately demonstrated that sound, that is to say the invisible numerical vibrations of the air productive of different sounds, will cause visible matter, such as dust, for instance, to assume particular forms, according to the nature of the sound, which itself depends on the number of vibrations in the air. On this subject we have yet all to learn.

THE TWO PRINCIPLES OF LIFE.

1. There are two principles run through all animated life—the male and female sex, the active and passive, the generating and the reproductive powers.

2. These two principles, though distinct, are not opposed to each other, but, on the contrary, the one is the complement of the other; neither one is superior to the other, their methods of action only differ; they for ever respectively seek to unite, and in their harmonious and perfect union in the human race depends the welfare and happiness of mankind.

3. It is difficult to select any special characteristic of the one class which, in a modified form, might not be applicable to the other; but it may be broadly stated that a general characteristic of the male sex is hardness, and of the female sex softness; thus everything which tends to soften the male sex, or render it effeminate, bodily or mentally: and everything which tends to harden the female sex, and render it masculine or manly in character, is fraught with evil to both, and is to be carefully avoided.

4. The personal characteristics and individual spheres of action in life, of each sex should be kept as distinct as possible, otherwise the confusion of the sexual idea will lead to the most deplorable results. It has before now led to the ruin of nations, and will do so again unless carefully and religiously prevented.

5. Great wealth or great poverty are equally evils in a State, leading, as they do, to this confusion of ideas and of duties in the sexes.

For amongst the wealthy, man is apt to lose his virile character, and to become little better than a woman in man's form: and the woman is apt to lose her feminine character, to look upon motherhood as a nuisance, and to delegate its duties to mercenary hands; to consider the active duties of mistress of a household as beneath her dignity, and out of sheer idleness she learns, perhaps, to shoot, to skate, to drive and ride, to row, to gamble, and to haunt meetings of men in their various games, gymnastic

and other, to the neglect and forgetfulness of all the duties and conditions of her feminine nature.

The poor have one advantage over the rich, in that the men are not likely to become womanly; but the women, unfortunately, do become very manly, have no time to attend to their duties as mothers and mistresses at home; work equally with the men, and too often at hard bodily labour in the fields and even on buildings. In Italy I have seen women and girls carrying heavy stones on their heads to the masons at work on a house. They also, in Great Britain at least learn to swear and drink and fight like men—a horrible degradation of their sex. Thus great wealth and great poverty, by taking women from their proper home sphere, are equally evils in a State, the health of which, then, depends on a well-instructed, industrious, woman-reverencing, virtuous, and God-fearing middle class. In this respect England is comparatively blest, though the other two classes have become so dangerously developed within her limits.

6. The perception of this radical difference in the character of the sexes, and the necessity of their perfect and harmonious union throughout all life, is of the first importance to the healthy state of a nation. That union has, from the earliest ages of the world, been symbolised by the *Cross*,* which the Universal Church once more assigns to its true purpose and meaning, and accepts as one of the visible symbols of the Faith.

989

1873.

HISTORY.

Surely that is a satiric touch of the poet Thomson, where he says :—

. . . “And oft conducted by historic Truth,
We tread the long extent of backward time.”

Historic Truth! This tenth Muse, if we may so term the personage Thomson describes as his guide, has been born only of late years, and is quite an infant even now. I think it was the late Lord Palmerston who was wont to say he

* The Greek Cross : the Latin Cross we reject.

disliked history, because it pretended to be true whilst he knew it was false, but he liked a good work of fiction, because it did not pretend to be true.

Let us take the description of Jerusalem about the period of its fall: we read in one account that "it was forty years after the death of Christ when Titus destroyed the city, but he endeavoured to save the temple, though without effect." "One million one hundred thousand Jews are computed to have perished during this siege and its subsequent events; those who had been instrumental in the rebellion were crucified by the emperor's command; eleven thousand perished by hunger, ninety-seven thousand were taken prisoners," &c., &c.

The Emperor Adrian rebuilt Jerusalem, and in derision of the Jews he caused a marble statue of a hog to be placed near the principal gate of the city, "this animal being the one to which they have a peculiar antipathy."—(Mangnall.)

In another account (Eng. Cyclo., s. v., Titus F. Vespasianus), Jerusalem is stated to have been taken by storm and destroyed by Titus, A.D. 70, when "the whole population, more than 600,000 men, was massacred."

Another account says:—"During this celebrated siege there were no less than three earthquakes, and an aurora borealis terrified the inhabitants with forms which their fears and astonishment converted into prodigies of armies fighting in the air and flaming swords hanging over their temple. They were visited with a plague so dreadful that more than one hundred and fifty thousand persons were carried out of the city at the public charge, to be buried, and six hundred thousand were cast out of the gates and over the walls! A famine ensued, and so horrible was the want that a basket of corn sold for 600 crowns; the populace were reduced to the necessity of using the excrement of animals to satisfy their hunger, and a lady of quality even boiled her own child and ate it!—a crime so exquisite that Titus vowed to the eternal gods that he would bury its infamy in the ruins of the city. He took it soon after by storm. The plough was drawn over it (!) and, with the exception of the west wall and three towers, not one stone remained above another. Ninety-seven thousand persons

were made captives, and *one million one hundred thousand perished during the siege*. Those made captives being sold to several nations were dispersed over a great portion of the ancient world, and from them are descended the present race of Jews."—"Beauties of Nature," &c., vol. iv., C. Bucke. London, 1821).

Here we find Mangnall say the city was taken forty years after the death of Jesus, and the English Cyclopædia seventy—the first is wrong.

Mangnall says :

1,100,000 Jews perished during the siege and
its subsequent events;
97,000 were taken prisoners.

1,197,000 inhabitants.

The English Cyclopædia says: the whole population, more than 600,000 men, was massacred. A very vague assertion, out of which we cannot make much, nor can be clear as to its meaning.

Bucke says :

150,000 Jews who died of the plague were
buried and
600,000 were cast over the gates or thrown
over the walls.

This is the number of men stated to have been massacred above.

Thus, died of the plague or were cast over the walls,
750,000 persons.

97,000 persons were captured;
1,100,000 perished during the siege.

1,197,000

now deduct those dead of the plague and those captured, 847,000, and we have 350,000 *persons* slain during the siege, a little more than half the number of *men* stated to have been killed by the writer in the English Cyclopædia.

It is clear that these numbers, which are mainly derived from a common source, are quite untrustworthy, for they

don't agree; and, moreover, Jerusalem, even with its suburbs, could never have had nearly two millions of inhabitants, or it would have ranked as one of the largest cities of the world, instead of being, what it really was, only a provincial capital, and would have covered nearly twice the ground Paris covers now, because Oriental houses are not built in flats; one house contains only one family and its extent consequently must have been vastly greater than Paris, where many families live in one house. The enclosed platform on which the fortified city stands, and which alone Titus besieged, is about 1,800 yards N. and S., by 1,100 yards E. and W., or an irregular figure, say on an average about one English mile in any direction, and how that space could contain nearly two millions of inhabitants is a poser which can only be accounted for by a Jewish miracle; indeed, it seems to us a fair question whether Judæa proper, or Palestine, which may be roughly described as about 200 miles long by 50 miles wide, had much more than two millions of inhabitants altogether whilst under Roman dominion. The whole country contained about 11,000 square miles.

All modern Syria, which includes Damascus, Aleppo, and other large cities, with a roughly-estimated area of 70,000 square miles, is supposed to contain a population of little over one million and a half.

So much for the trustworthiness of the accounts of the siege of Jerusalem, which are given as fact by those who are authorities on the subject at the present day.

Among the Roman historians, Tacitus holds a high place, and we have all been taught at school to accept his histories and his description of our ancestors, given in the life of his father-in-law, Agricola, as being true pictures of the Britons of his time; yet it would not seem that he was ever in our country at all; and it is quite certain that his celebrated speech of Galgacus, the British leader, to his army, which we all thought so fine, is a mere fabrication out of his own head. It is true he makes use of the expression, "Galgacus *is said* to have addressed the assembled multitude, eager for battle, in the following manner," &c.; but Tacitus could not have heard his speech, and, if he had, could not understand it; nor was

it written down; nor is it probable that a captive Briton could or would have translated it for Agricola or for Tacitus. It is a pure invention; and though it may agree with the Roman Catholic Newman's idea of historic truth, as though, if not true, it *might* have been,—to our minds it is a mere lie, and brought in solely to parade Tacitus's own ability as an orator. His description both of the numbers engaged in the battle and of the battle itself, is of a very suspicious, not to say palpably untrue, nature. And as to his often-quoted description of the swords of the Britons and Caledonians as being "*ingentes*," or enormous, and "*sine mucroné*," or without a point, we can only say that there never yet was found amongst the numerous swords of the ancient Britons a long or large sword, or one without a point; they are all leaf-shaped and pointed, and differ *in toto* from the description given by Tacitus; nor is it till the time of the Anglo-Saxon and Scandinavian conquests that we meet with swords of any length, and these are also pointed.

Herodotus again, among the Greek historians, is continually quoted to this day as an authority; and it is with utter amazement that we find modern historians quoting him, and speaking of his general accuracy! A more thoroughly gossiping and untruthful writer can scarcely be conceived. We do not mean wilfully untruthful; but any hearsay or tradition is treated by him as Gospel truth. Of course, amongst a mass of nonsense, some stories and facts of value are to be met with; yet, not content with these, the stories of Candaules and Gyges, Astyages, and Arion, the manners and customs of the Scythians, &c., are still gravely quoted by learned men.

People may be classed as those who always desire to make themselves agreeable to others; those who do not care whether they are agreeable or not, and those who sometimes take a pleasure in making themselves disagreeable. It is amongst the first-named class that the flatterers and hypocrites will be found; and every flatterer is a hypocrite in speech, though every hypocrite is not a

flatterer. They are birds of the same feather, and whilst every flatterer plays a hypocritical part regularly, the hypocrite will turn flatterer whenever it suits his purpose.

991

1873.

In 1873 I read that there are 90,000,000 of English speaking people in the world; of German throughout the world 55,000,000; Spanish 55,000,000; and French 45,000,000. Translate these "Thoughts" into German, Spanish, and French.

992

1873.

The annihilation of one creed and the substitution of another in its place, can only be effected gradually and with the aid of time; a wise arrangement of Providence, so that such a change should not come upon us with too violent a shock, but little by little. First, people must be induced to think about it, then discuss it, some attack and others defend it; this is the process which must precede the fall of every creed in turn, and these are the sure precursors of its decline and fall.

993

1873.

Is one so full of life, of sense, of thought, so full of tender longings, glorious hopes, and noble aspirations, to become a dull, dead, senseless piece of decaying matter? Is all this vital action and fiery vitality to end in a pinch of dust? Is that beautiful being, beautiful in body and soul, we loved so here, after its departure from amongst us, "to lie in cold obstruction, and to rot?"

This sensible warm motion to become
A kneaded clod; and the delighted spirit,
To bathe in fiery floods, or to reside
In thrilling regions of thick ribbed ice?
To be imprisoned in the viewless winds,
And blown with restless violence round about
The pendent world; or to be worse than worst
Of those, that lawless and uncertain thoughts
Imagine howling? 'Tis too horrible!
"Measure for Measure."

No one has told us about this; no one, not even he who professed to come from Heaven, and to be a god himself, gives us any satisfactory information on this momentous subject; only the most meagre hints, on this the most anxious and important subject to all mankind. Nothing but vague generalities about Heaven and Hell; such as we had heard often before. The ancients presented us with some detailed accounts indeed of the abodes of the gods and of Hades. Mahomet has described to us more fully the nature of Heaven and Hell, and Swedenborg has given us minute accounts of the after state; and perhaps some spiritualist mediums have done the same. But we trust to none of these, and teach that it is not well for us to dwell upon the subject, or be inquisitive about that which the Divine Creator wills not that we know, till Faith, triumphant over Death, shall reveal to us the truth. Meantime, on earth do thy man's work manfully, and let thy trust as to the future be in the Lord.

994

1873.

Life may be classed under the heads of purely physical or material, sentient, intelligent, mental, and spiritual; or mineral, vegetable, animal, and human.

995

1873.

Are not all forms of creation more likely to radiate from a centre or centres, than to proceed in a straight line? Creation is expansive as well as progressive in its development.

996

1873.

There is a curious monotony in the Jewish and early Christian miracles; the performers of them raise the dead, make the lame walk, give sight to the blind, heal the diseased, and cast out devils, walk dry shod through water, and turn water into wine. Why did they never turn wheat into bread? One would be just as easy as the other, yet in the whole range of miracles this simple one does not occur once.

1873.

In the great Creator of all that exists, is visible the power of Divine Love, guided by the Divine Intelligence, acting throughout infinite space, the Universe, in the creation of matter, through and in which they work in divine union, and giving to it consistency and form, and endowing it with motion, feeling, instinct, intelligence, and spirit, and as in the case of the human being, adding thereto limited freedom of will suitable to his limited intelligence. The great Creator has placed man upon earth, a creature, but gifted beyond other creatures; a subject, yet free; a suzerain with a charter, but responsible finally to his King, his Lord and Master; the great Creator who has made him what he is, and requires only in return a careful and steady use of his intelligence, and a *voluntary* rendering of love and duty to Him, his Divine Maker, who loves him still, for ever and without ceasing, through all his errors, follies, and evil doing; and is ever ready to receive even the most rebellious, the most self-willed, the most vicious, the most criminal, into the Heaven of His Divine love, on condition—on condition, mind—that he repents him of his misdeeds and follies, and comes to his King in humble guise, with a new heart and spirit within him, cleansed and purified, confessing his faults and crimes, and asking such pardon as may be extended to him. This he must do before he can hope to be admitted into the heavenly home of his Divine Maker, Ruler, and King, whose creature and whose subject he is and ever must be. Where is the dwelling of our king? you ask; where may we see Him in person? Be patient, the time is not yet; it is across the great gulf, the ocean of dissolution, we have to go before we can enter into His divine presence. The time will come to one and all when we shall be called by the usher, Death, to the glories of His court: of the Celestial Paradise. Till then let us wait, and in all humility, and filled with the spirit of that perfect love, which casts out all fear and is radiant with faith; obey, whilst yet on earth, the laws of that dwelling place in which we are sojourners but for a season.

998

1873.

HYMN FOR SATURDAY NIGHT.

Another week has passed away,
 Another sabbath now draws near;
 Lord, with thy blessing crown the day
 Which all thy children hold so dear.

Delivered from its weekly load,
 How light the happy spirit springs,
 And soars to thy Divine abode
 With peace and freedom on its wings.

Now 'tis our happiness to find
 A short release from every care;
 To leave the world's pursuits behind,
 And breathe a more celestial air.

O Lord, those earthly thoughts destroy,
 Which cling too fondly to our breast;
 Prepare our spirits to enjoy
 The coming hours of hallowed rest.

And when thy Grace shall set us free
 From every burden that we bear,
 Oh, may we rise to rest with Thee,
 And hail a brighter Sabbath there.

Slightly altered from the "Saturday Magazine," April,
 27, 1833.

999

1873.

A PRAYER.

ALL-FATHER, guide and protect thy children now and
 for ever. Strengthen us in temptation. Breath thy
 Holy Spirit into our hearts. Forgive us our trespasses
 and regard not our iniquity. Put a new heart and pure
 spirit within us. Uphold us, guide, preserve, and save us
 in all the dangers and trials of our life; for we are thy
 children, thy weak unworthy children, and thou art our
 Father, whom we all honour and glory, now and for ever.
 Amen.

1000

December 31, 1872.

The gospel I am sent to preach to you is the gospel of Love, and Labour, and Duty: a gospel of great joy for all who will accept it. Glory to God in the highest, and on earth the welfare of mankind. Amen, so be it.

1001

1872.

To the ministers of the Church we say: "Do not waste your time in watering dead plants: if there is no germ of life you water them in vain. Without a germ will come no bud, no flower, no fruit. Pass on your way to others, and leave such as these to the care and more potent art of the Head Gardener, who will best know how to put them to use."

1002

1872.

There is a natural tendency in the religious soul towards superstition. Surrounded as it is by mysteries, deeply impressed with the power and presence of the Creator, but ignorant of how far or in what way He may act upon the world, it is inclined to see His influence exerted in small, even the smallest matters, and to regard as omens, and signs, and judgments, ordinary and necessary events in the economy and course of Nature. It is for the leaders of the people carefully to guard them from giving way to this feeling, this weakness—for such it is.

1003

1872.

BOOKS ON RELIGIOUS SUBJECTS I HAVE READ, AS NEARLY AS POSSIBLE IN THEIR ORDER AS REGARDS TIME, AND REMARKS ON SOME OF THEM.

As a child, the Old and New Testaments, in which, if I remember rightly, I liked best the Proverbs, Psalms, and some parts of the Gospels and Epistles.

The Prayer Book and Psalms of the Church of England. The short sentences and prayers at the beginning of the service affected me most.

Sturm's "Reflections:" a book I always prized highly.

An elementary course of Theological Lectures, by the Rev. W. D. Conybeare; London, 1836. In use at the Bristol College (branch of London University College), where we had a theological class, in which I gained as prizes: the Rev. Dr. Burton's "Bampton Lectures," Oxford and Wilberforce's "Practical View of the Prevailing Religious System of Professed Christians." The last I liked; whilst the Rev. W. D. Conybeare's Lectures impressed me much, and no doubt moulded my ideas on religion at the time. They were broad and rational in their character.

Bunyan's "Pilgrim's Progress."

At twenty, tracts by the Rev. Mr. Clissold and others, on Swedenborg's doctrines. These deeply impressed me, and turned me to Swedenborg himself, whose works, "The True Christian Religion" and "The Divine Providence," excited my utmost admiration and esteem, and I adopted most of his doctrines, always excepting, however, the science of correspondences—including his spiritual rendering of the letter of the Bible and his visions of Heaven and Hell, together with his doctrine as to spirits. The two first-named works, as well as a Bible, I carried with me to Italy, in 1843, and read little else that I remember, except Butler's "Analogy of Religion," at Venice, in 1844, in which I found much that I could not agree with.

In 1845, Owen Feltham's "Resolves:" a work which I venture to class as religious. It had a great effect on my thoughts and character, and is still a great favourite.

In 1846, the works of Thomas Becon, which are excellent as Christian doctrine.

I do not remember reading another book on religion till 1847. When at Rome, I read Chateaubriand's "Genius of Christianity," which appeared to me full of rhetoric, sentiment, and special pleading; and Dean Milman's "History of Christianity," which I liked very much; and, later on, extracts from the works of the Fathers, amongst which the writings of Tertullian and Origen impressed me most, as being earnest, eloquent, and interesting as records of past phases of human thought.

The works of Francis Newman, which caused me pain, though they were written in an excellent spirit. As my old classical master I took a special interest in those outpourings of his inner thought.

In 1851 I read, at the monastery of Miraflores, the "Confessions of St. Augustine," the "Life of Sta. Theresa," the "Manners of the Christians," by the Abbé Fleury; and "The Catechism Explained," all of which filled me with more or less disgust.

Pascal's "Pensées," which strongly impressed me with how great ruin may be wrought on a fine nature by unnatural and false doctrine.

Butler's "Lives of the Saints," full of absurd stories and old wives' fables.

From this time up to 1864 I was too much engaged in active life to find much time for reading, unconnected with my pursuits; but, in 1865, I commenced to read more than ever. Amongst the principal books were the Koran, which appeared to me turgid in style, with fine passages in it; Bishop Wilkins on "Natural Religion;" Epictetus's "Morals," with the comments of Simplicius—two very valuable works; "The Christian's Pattern," by Thomas à Kempis, parts of which impressed me deeply; Bogatzky's "Golden Treasury," McDougal's "Dialogues of Devils," Quevedo's "Vision of Hell," "The Kingdom of Heaven on Earth"—an excellent work; Barclay's "Defence of the Quakers," Moor's "Hindû Pantheon," Hodgson's "Buddhism," Wilson's "Hindû Sects," Miall "On Miracles," (Orator) Newman's "Apologia pro vitâ suâ"—a gentle, weak soul, frightened at shadows; "Letters on Miracles," Rev. J. Crosthwaite's "Modern Hagiology," Spurgeon's "Sermons"—bad; Rev. J. Caird's "Religion in Everyday Life"—an excellent sermon; Rev. H. Venn's "Duty of Man;" *inter alia*, Cumming, Stanley, Maurice; the first is earnest and bigoted, the latter not in earnest, and too apt to speak in dulcet tones of the Devil as a gentleman; Fenelon, Massillon, &c., who, however, no more represent the spirit of Popery than Isaiah or Ezekiel represent the spirit of Judaism. There are, indeed, beautiful passages in their writings, and in order to show my esteem for "the good" Bishop Massillon, I

selected a passage from one of his sermons to place on the title-page of "The Universal Church," of which he was indeed a member.

Various works of Lamennais and Lacordaire—turgid.

Renan's "Life of Christ"—a sentimental romance.

Jules Simon's "La Religion Naturelle"—right principles, but no plans for application.

The religious portions of "Robinson Crusoe" and "Paul and Virginia" had much effect on me when first read, but that which probably I felt most was the old soldier's description of his religious belief in "Little Jack," on his death-bed. As little Jack cried the old man said, "Have patience, my child. Though I should leave this world, as I have always been strictly honest, and endeavoured to do my duty, I do not doubt but God will pity me, and convey me to a better place, where I shall be happier than I have ever been here; and this belief gives me the greatest comfort in my last moments. . . . Work for your living, and if you are strictly honest and sober, I do not doubt that you will find a livelihood, and that God, who is the common father of all, will protect and bless you. Adieu, my child! I grow fainter and fainter. Never forget your poor old daddy, nor the example he has set you; but, in every situation of life, discharge your duty, and live like a soldier and a Christian." Can the Pope give better advice than this?

1004

1873.

To how many individuals, to how many nations, do Milton's words apply?—"Awake, arise! or be for ever fallen!"

1005

1873.

However accomplished and agreeable people may be, I do not feel drawn towards them unless they evince, moreover, in their daily life, by word and deed, Respect and Affection for their fellow-creatures of all kinds: and Reverence and Love towards their Creator.

1006

1873.

SACRED SCRIPTURE.

"REFUSE," writes Paul, "profane and old wives fables, and exercise thyself rather to godliness." Reject, we add, all visions, dreams, prophecies, mysteries, miracles, and idle speculations of every kind, with stories, histories, ceremonial laws, and pedigrees. But wherever you meet with the doctrine of one Supreme Deity, of the sacrifice of self, the denunciation of ceremonies, of irreligion, tyranny, and hypocrisy, and the enunciation of a high morality, keep that, cherish it, and preach it throughout the wide world.

1007

1873.

Surely he is very foolish who rushes into the Supreme Court of Judgment before he is called on to appear in his due course. Would-be suicides—think of that.

1008

1873.

Prayer is the natural outflow of the soul towards its Divine Maker, when in grief and affliction, danger and distress. Praise its natural outflow when joyful and in health.

Both serve to raise our thoughts towards the Deity, the former when we are in an unhealthy, the latter when we are in a healthy state.

A deeply-impassioned personal prayer is the natural outflow of a deep longing, or desire. It is the outward and visible sign of an invisible want or desire, the expressing of which by words, or silently even, may tend to bring about the desired result, if such a result is in our own power to obtain, and only requires decision and firmness; such, for instance, as a drunkard praying for divine grace or aid to save him from his infirmity, a case of which description a pious Christian has described to me. Surely the power is in himself to free himself, if he has only strength, and his prayer may inspire him with it, if he firmly believes in the probability of a special accordance

of the Divine grace in his favour, of affording him that requisite strength, in which he feels or knows himself to be deficient. So let him pray, and hinder not; but there is a fear that if he fails and falls, he may become hardened in heart, believe himself deserted of the Divine favour, and become worse than before.

1009

1873.

To arrive at Truth, you must be able to see clearly, and this you cannot do in the dark. Truth abhors darkness as Nature does a vacuum. Truth loves the light, as error loves darkness. A blind man is as good a guide on a rough road as "Hawk-eye" in the thick darkness of night, or in a dense fog.

There is such a road to Heaven, and let me tell you you will never get there with your eyes shut. To arrive at freedom and truth you want air and light, you will find little of either in a church. The road to Heaven lies not through any church-door, and allow us to warn you against guides professing to be able to show you the way. Fellows dressed principally in black and red, whose first act is to tell you to shut your eyes and let them lead you. They don't know the way, and will lead you only into trouble at last. They are indeed blind, and if the blind lead the blind we know what will become of them.

1010

1873.

Offences are to crimes what substance is to matter, for offences are rudimentary crimes.

1011

1873.

The tulip is a fine flower, of beautiful and varied colour, but I love still the best, and dearer to me by far, is the little, lowly, shade-loving, sweet-scented violet. Ho, ho, there! sacrilege and theft. See you, there, the demon reeking with human blood and breathing fire and brimstone, would rob me of my sacred flower; and, assuming the form of the little "Corporal," promises to return from

his prison at Elba, in the sweet spring time, bearing my flower with him. I charge you, all good men, all lovers of your brethren, all sons of Peace, to snatch it from his grasp. Never shall he have it. Let him take to himself the deadly nightshade, the "Atropa mandragora," that poisonous plant, common in the South of Europe and the Grecian islands; from whence, in remote times, its human counterpart doubtless also sprung—that plant whose roots were said to shriek when dragged from out the earth, and the smell of which is fetid in the extreme. Atropa, from "Atropos," daughter of night or darkness, and Erebus, a ruler in Hades. "Atropos," the inexorable one of the three Fates, whose special duty it was to cut the thread of life without any regard to age, sex, or quality. "Atropos," who shall in future be known to our race as Napoleon, whose appropriate emblem amongst plants is the mandrake, and not by any means the violet. No; the violet is mine, the emblem of sweet and holy, and lowly, modest Love. Take any flower but that, murderer and robber!—Atropos, Napoleon! This thou shalt never have! Let whoso will adopt the rose, the emblem of female beauty, of youth, of sweetness, and of love; but let them also remember "non c'e rosa senza spina"—no rose but has its thorn; and "my false lover stole the rose, but, ah! he left the thorn with me." To me are sacred still above all flowers the violet, as an emblem of sweet and modest love, and the "Forget me not," as a *souvenir* of one who has gone before and left me lonely on the earth.

1012

1873.

TRANSMIGRATION OF THE SOUL—TO THE BUDDHISTS.

KNOW that the Deity does not permit his noblest creation on earth, his child, Man: He does not permit, I say, Man, superior to all animals here, and destined to rise to angelic beauty and godlike wisdom hereafter, to descend into the body of any meaner animal, of a beast, to whom Reason and the power of Divine Love are wanting. All the families and groups of His creation are placed and fixed in their definite and clearly marked order, each with

its special life and characteristics, and if any of the animal tribe may appear to have a certain reasoning power, and a certain power of love, it is of the most limited description, and quite different in its nature, and inferior to that noble wisdom and love which glow in and give a glory to the soul of man.

The doctrine of the transmigration of the soul of one creature into the body of another is a lie, a delusion, and an error of the most grievous description, through which you do wrong to yourselves and to your Divine Creator; and until you put it aside and cast such a miserable error from you, as ludicrous as it is horrible, and fraught with evil results, you cannot become wise, and learn to regard yourselves, the world, the universe, and God in that right manner and spirit which can alone lead to your welfare.

1013

1873.

Practical religion I love; speculative theology I detest, because the first tends to bind mankind together, whilst the last separates them into hostile sects, whose hatred of each other is, and always has been, of the most infernal description.

1014

1873.

Working men, especially husbandmen, have been called, and justly, "the salt of the earth," for it is they who keep it in a healthy state. The wealthy and titled may be likened to meat, &c., which is no good without salt. But if we had nothing but salt we should soon die, and if there were no people but husbandmen on the earth it would be a poor world indeed.

1015

1873.

It was Goethe's recommendation, given, I think, in his "*Dichtung und Wahrheit*," to work as though you were immortal, which led me on to varied studies, regardless of how far I might be able to pursue them to the end, and also to bring them all to bear upon the future, rather than the present time.

1016

1873.

MY LAST WILL AND TESTAMENT

Is a legacy to the nations, by accepting which they may assure to themselves health of soul and body—national and individual.

1017

1873.

The day of the priest and the day of sacrifices is past and for ever. The sacrifice of God is a humble and pure heart; "a broken and a contrite heart, O Lord, thou wilt not despise." The holy place, the temple of the Lord, is not in this or that city, not in this or that building—neither at Rome, nor Mecca, nor Benares. No! the heart of man is the temple of the Lord—and look to it, that it be well built and nobly garnished with gold, fine gold, and jewels of great price, for there is the shrine of the Holy One, or else an altar to the Devil. Awake, arise! think and act. Ye are no longer babes and children, but young men, and men of years and of wisdom. Nothing shall be longer concealed from you. Knowledge and true religion shall be made patent, and abound, whilst ignorance, priestcraft, and superstition, deceiver and deceived, shall be swept from off the face of the earth. The time is come.

1018

1873.

The theological system of the ancient Greeks was the result of a highly sensuous temperament, combined with speculative intelligence, constituting a Pantheism in which the embodiment of the beautiful and fanciful is most prominent. The theological system of the ancient Hindûs, as represented by Brahminism, is a Pantheism founded on speculative philosophy, in which the Fancy has been allowed to run riot, without the guiding hand of intelligence to check it, whilst the sensuous, or æsthetic element, the perception and love of the beautiful, is hardly to be found in it all; but in its place apparently a love of all that is ugly, grotesque, and horrible, combined with an excessive love of ornament, unrefined and barbarous, both in its richness and style.

1019

1873.

TO THE COMTISTS.

WILL you not believe in a Creator of the world because you have not seen him in person? Will you believe nothing which cannot be proved?—nothing you cannot see, touch, or understand? Then is it certain you will never believe in God. And yet we fear not for the world. Religion and belief in the Creator will never die, though you will, and pass away and be forgotten. So long as mankind have eyes to see and hearts to feel, so long will they believe in God, spite of any number of pseudo-philosophers and atheists.

1020

1873.

GIUSEPPE MAZZINI

DEPARTED this earth March 9th, 1872, after sixty-three years of life, the greater part of which was nobly spent in a ceaseless combat for the welfare of Italy and his brethren throughout the world: Joseph Mazzini, the regenerator and liberator of his country, who, through good and ill report, through dangers, persecution, exile, and slander, never ceased to carry on his great and noble work—never faltered, never lost hope:—a hero amongst men; one truly inspired by the Holy Spirit; one of the best-beloved of the sons of God, who lived to see his holy task to a great extent accomplished by the aid of Divine Providence. To him let every town and city in free and united Italy raise an enduring monument. For our part, as a disciple, admirer, and humble fellow-labourer, we ask of those who come after us that, in whatever language our works may be printed, they may be preceded by "The Duties of Man," of Joseph Mazzini.

1021

1873.

THE THREE DISPENSATIONS.

THE world has received three marked manifestations of the Divine Spirit, forming three dispensations, as they may be called. The first commenced with the inspired

enunciation by the men of the remote past of the unity and spiritual existence of the Divine Creator, and the necessity of man's obedience to His laws.

The second commenced with the enunciation of the love due to our fellow-creatures as well as to our Creator, formulated thus: Thou shalt love the Lord thy God with all thy heart and all thy strength, and thy neighbour as thyself.

The third commenced with the enunciation of the three duties respectively, obligatory towards God, towards man's neighbour, towards man's self, and the announcement that all progress to be healthy must be founded on the love of God, on a pure and reasonable religious creed, on political freedom, on social reform, and on the dominant power of just and equitable laws. What other dispensation can be required or expected after this? We are bold to say, None. It is the last.

1022

1873.

SYNOPSIS OF A CENTURY.

IF, as Peter said, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8), why then, a hundred years is but as the tenth part of a day, and I, who am now fifty years of age, have lived, as it were, but the twentieth part of a day. And yet, what is that twentieth part of a day? Why, no less, according to human reckoning, than half a century—fifty years, 600 months, 2,400 weeks, 17,250 days and nights. That seems a tremendous length of time; and yet only half a century. It seems to me but as the other day I was playing with other children at making mud pies, in a dirty pinafore and with a plaited frill round my neck, as was then the mode. The fifty years of my life have passed away like a train at express speed. It seems a very small space of time I have been travelling in the world; yet, add another half-century belonging to the past on to it, and what astounding events, what tremendous changes, have taken place throughout the whole world! Let us turn our looks back to the year 1773, and briefly review the century which has since elapsed, a century beyond which some men yet living may

have made their first appearance on the stage of this old "Globe" theatre.

The religious sentiment generally, and the character of the Churches established by law throughout Europe, had fallen to their lowest ebb. Indifference and immorality were at their highest flow. The cause of Nature and of Reason was just springing into life, under the fostering care of Voltaire and Rousseau.

Politically, popular government was unknown. Representative legislature, except in our own realms, did not exist. There were only two democratic republics, viz., Switzerland and San Marino. The idea of "popular rights" was a mere theme for philosophers.

Italy was cut up into petty principalities and corrupt oligarchies.

Germany was also cut up into petty principalities. The Austrian empire was the dominant power. Prussia was a small kingdom, containing some millions of people.

France was a sort of private estate of the Bourbon family. Neither the people nor the press had any power. The great Revolution was unthought of. Public opinion in Europe had no organised means of expression. North America was an English settlement, of a few million souls, belonging to the Crown. The United States were not in existence, and the north-west and western parts of the continent unknown. South America was an appanage of Spain.

A private company of English merchant adventurers was actively engaged in making and keeping its footing in India, and the British Government obtained the first control over it in the year 1773. China and Japan were practically unknown. Africa, beyond Egypt and the North Coast, was unexplored. Australia was only lately discovered, and there was no English settlement in it. Captain Cook, in 1773, planted the first English seeds in New Zealand.

Communication by steam and electricity was not so much as dreamt of; even mail coaches were unknown; the first was started between Bristol and London in 1784, and took a long time for the journey; and the revenue to the Post-Office was about £403,000, instead of more than £3,000,000, as at present.

Balloons were unknown; the first successful ascent, without passengers, being in 1782, and two Frenchmen have the honour of being the first who were bold enough to ascend in 1783. Great changes in this direction must come about.

The population of Great Britain was about 9,000,000, and the public revenue about £15,000,000 sterling, now about £73,000,000.

The great French Revolution, which formed the turning point of modern life in Europe, did not commence till 1789, and the first Republic was not established till 1792, or only 86 years ago. The very name of Buonaparte was unknown beyond his immediate relatives and comrades, and his first appearance on active service was in 1793, when he laboured unsuccessfully against the independence of his own native island of Corsica. In 1796 he was appointed to the command of the French army in Italy. From this time forward we see Europe enveloped in the smoke and dust of battle, and soaked with the blood of her own sons till 1815, when the clouds disperse, and the exiled demon of war dies, chained to a rock in the far-off seas, 1821.

We now come on to 1823, the year of my birth, when peace may be said to have reigned on earth at last.

Fifty years only are now past away, and great as were the changes which had occurred in the world, politically and socially, they were as nothing in comparison to what were coming within the next fifty years.

Printing by steam commenced in 1814.

In 1823 steam navigation was still in its infancy.

Railway travelling was unknown, the first passenger railway, between Liverpool and Manchester, being opened in 1829.

The electric telegraph was not in use before about 1837, and the first submarine telegraphic cable was not laid till 1850.

But the great changes which have occurred, especially in matters political, social, and scientific, within the last fifty years, are too well known to need recapitulation. None of them, however, it should be remembered, have been much over fifty years in use. Are we to stop now?

Will no more surprising changes occur? Is man's intelligence dormant? Is science exhausted? Is political progress complete? Not by any means.

And now, how have all these wonderful changes been brought about? Why, simply by the use of our brains; by bringing thought, observation, judgment, intelligence, reason, to bear upon all matters. By experiment and reasoning. Now, we ask you, we demand of you, that you bring your reason to bear also on the religious question. We ask you to adopt a religion founded on reason and science, and in conformity with Nature; and if you can succeed in this, if you can cast aside prejudice, and impartially consider the subject in all its bearings when brought before you, and not turn aside at once in scorn and anger, but perceive and adopt the religion of reason, we think we may venture to promise you a series of changes in the next hundred years, as regards the progress of society, before which the material changes and improvements of the last hundred years will sink into comparative insignificance. We end with the words of Washington,—“I cannot but hope and believe that the good sense of the people will ultimately get the better of their prejudices.” Amen.

1023

1873.

THE THREE DUTIES OF MAN.

It is our duty to love and reverence God.

To love and to respect our neighbours.

To love and to respect ourselves.

The first duty is performed when we love His divine creation, especially His noblest work on earth, our brother man, and when we give public expression to our gratitude and reverence by means of congregational worship.

The second duty consists in kind acts and respectful behaviour towards all our fellow-creatures.

The third consists in looking after our own welfare, in respecting our own manhood, and advancing our own personal progress.

As regards the first duty, there can be little difficulty.

As regards the second, if you really love your neighbour, you will desire to share all advantages which you possess

with him; so to love your neighbour as that you should help him on to obtain and enjoy all that you have got or enjoy. You can have no special privileges over and above what he has; if you have, and refuse to give them up, you give the most practical proof possible that you do not love your neighbour, however much you may profess to, and are indeed a hypocrite and lover of self, and not of your neighbour.

As regards the third duty. It may seem strange, but we are actually obliged to require you to love yourself. "He is no one's enemy but his own" is a common saying. How many do in truth love themselves? Would you do an injury to anyone you loved? And yet how recklessly do you inflict injuries on yourself! You show great indulgence, but little love for yourself. Drunkards, gluttons, profligates, prodigals, misers, how do they evince their love for themselves? By ruining their health? By ruining their estate? By depriving themselves of the ordinary pleasures of life? This is a strange way of showing love. But we do require you to love yourselves, truly and wisely, and have pointed out how that love should be put into practice.

And as to respect for yourself. All that tends to raise you in other people's eyes tends to raise you in your own. Cleanliness, neatness, marriage, a good home, a well-kept and ordered house, the comforts and luxuries of life; the practice, or possession of these, will raise you in your own esteem and in that of your neighbour. Respect also your own personal worth. "The rank is but the guineas' stamp, the man's the gold for a' that." Remember whose son and subject you are, and that you are not an ape-ascended but a God-descended being. Act in a manner worthy of your origin. The acceptance and practice of these principles and duties will tend to your happiness and well-being; their rejection and violation can lead only to your misery and ruin.

1024

1873.

PSEUDO-PHILOSOPHERS.

THE Positivists, under the pretext of worshipping "Humanity," do, in fact, worship themselves. They must,

naturally and necessarily, regard themselves, not in the aggregate only, but individually, as forming the most perfect outcome and embodiment of "Humanity" in their day. Their intellectual self-conceit is only equalled by their spiritual short-sightedness. Yet they perform a certain function in the great march of human progress, and may be of use to the holy cause. There will always probably be a small sect of such intellectually self-satisfied and spiritually blind persons in the world. Owls who fancy themselves eagles.

1025

1873.

A USE OF THINGS EVIL.

OFFENSIVE insects, such as house bugs, human lice, and other nasty creatures of the kind, are, we believe, created in order to enforce the necessity of cleanliness on mankind. There is nothing positively useless or evil, we hold, in all nature. The most blood-thirsty and destructive animals play an important part in the œconomy of the world's design; and are, moreover, intended for man to exercise his strength and courage in hunting and killing them. He is not meant to wage war with his fellow-man, but with those animals or objects which are noxious to him, and would do him injury, personal or social, bodily or mental, unless he waged war against them; and this war will do himself and the world good as well. Even the earth itself is rocky and covered with forests, rugged, or shrub-covered, or sandy, or marshy, and he has to clear all this away, turning up the ground, adding fresh soil here and draining there, before he can, by any means, till it and beautify it; forming fertile fields and delightful gardens out of desert wastes. As regards noxious animals, we read that Mr. Fayrer, Professor of the Medical College in Calcutta (1873), estimates the annual destruction of human life in India by poisonous snakes at nearly 20,000; and in Bengal, the Punjaub, and Oude alone, he states that no less than 11,000 deaths occurred from snake bites in 1869. How many deaths, we wonder, of human beings and useful animals annually occur from lions, tigers, leopards, &c.? This war against physical objects and spiritual subjects,

which are adverse to man's interests—a contest as old as the world itself, in which Assyrian Kings and the Magi waged special war against lions and snakes from a religious motive—(Destroying noxious creatures was a religious duty, and thus Nimrod is described as a mighty hunter before the Lord)—and which will last for an indefinite period, we need not hope to escape from, and forms part, indeed, of a beneficent scheme, by means of which all our energies and powers, physical, moral, intellectual, and spiritual, are brought into healthy play for the benefit of mankind. Man is not born to wage war with his fellow-man, but with the fierce, destructive, and noxious animals which infest the earth. He will find plenty of scope in this warfare for his courage, strength, skill, and cunning, with that amount of possible danger to himself which is so pleasing to adventurous spirits.

1026

1873.

Darkness on earth is not a normal and permanent, but only a transitory state, arising from a privation of light. Just as to live in error is not a natural and permanent state, but only a privation of Truth.

1027

1873.

The self-satisfied intellectual man is quite as offensive as the self-conceited monied man, who regards his wealth as the result of his own personal merit alone, and does not acknowledge a Higher power. The rebuke of a satirist to one of these monied men, who was for ever boasting that he was "a self-made man," applies equally to his intellectual *confrère*: "So," he said, "you are a self-made man, are you? Well, I am glad to hear it, for it relieves the Creator of a great responsibility!"

1028

1873.

If all people with fine foreheads were persons of intellect or of learning; and if all people with low foreheads were persons of no intellect, or ignorant; if all people with

sweet and beautiful faces werē of an angelic nature ; and if all people of a plain and even forbidding appearance, were of an infernal character,—I would believe that you might safely judge of the internal soul by the external body ; but until that is the case, I shall say “ Judge not the kernel by the shell.” The cocoa nut is very rough externally, but very sweet within. Well has Anastasius Grün sung “ The Shell and the Kernel,” from which we give these verses :—

“ A little tavern, low and mean,
A faded wreath its sign ;
Within, the rosy golden sheen
Of cool and sparkling wine.

“ A little church of old gray stones,
Half sunken in decay ;
Within it, hymns and organ tones,
And people there to pray !

“ Or look at me, a wanderer lone,
With sunburnt face and hand ;
And this gray frock about me thrown,
Bestrewn with dust and sand.

“ Yet look within, and there the light
Of spring-time you will find ;
Green fields and skies all blue and bright,
I carry in my mind !

“ The kernel is not like the shell :
Would you this song unravel,
And understand my meaning well ?
Crack nuts—or, go and travel !” *

1029

1873.

What Mazzini did for Italy I seek to do for the world, viz., to free it from political and ecclesiastical servitude—from mental and spiritual slavery.

* From “ The Spirit of German Poetry,” by J. Gostick.
VOL. II. AA 2

1030

1873.

If I have faith in mankind, and take a hopeful view of human nature, it is not because those with whom I have been brought into close relationship, family and social, have impressed me very favourably; for I have found them to be agreeable only whilst they were pleased or not crossed; too often, narrow-minded and prejudiced, not sincere lovers of truth, self interested, easily given to slander, deceitful, unforgiving, vindictive, and full of hate towards all who vexed, opposed, or injured them. But I know a charm, a little word, would soon change all that. It is a word of four letters, and is of mickle might—that charm—that word—is—“Love.”

1031

1873.

A witty Cynic has added a new commandment to “Thou shalt do no murder. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness,” &c. It is—“Thou shalt not be found out.” To which we agree, only leaving out the little word “not,” but say, “Thou *shalt* be found out.” The time will come, we tell you, warningly and threateningly, when everybody and everything shall be found out, when concealment shall be any longer impossible. What time you stand before the Judgment Seat, and in His presence, to whom everything is known and nothing hid. So be wise in time, and do as little as you may that you are not prepared to account for when the hour of your trial shall come.

1032

1872.

VISIONS.

I CAN call up a vision at will, especially in the silence and obscurity of the night season. I could have as many visions as I desired if I chose, and if I indulged in them habitually, being possessed at the same time by certain fixed ideas in my mind, and if these were mixed up with the relations of other visions floating through my memory, the result would be precisely similar to what we find among the Jewish seers of visions in the olden time.

Any person of imagination can call up a vision before his mental gaze, but it is an unhealthy practice to indulge in, though vanity and a dreamy self-pleasure lend it a charm to the seer, who is thus regarded by his fellows as a specially or divinely gifted being, whereas he is only an imaginative man in an unhealthy state of mind. I never heard yet that a vision was of any service to anyone.

1033

1873.

"All the world's a stage,
And all the men and women merely players."

Every great man or person placed in high position and brought conspicuously before the public, must be a good actor. He is given a part to perform, and he must act it well, or the public would soon withdraw from him their admiration and reverence.

Louis Napoleon was a consummate actor; everything he did in public was done with an eye to effect—done at the right moment and done well. Louis XIV., Louis le Grand, was an actor of unusual merit, who took also immense pains with his costume; indeed, so well and so long did he act a part, that of "la grande Monarque," that at last he came to believe in the reality of it, and ceased to understand what a mere part he was playing in a great drama.

Every Romish Pope is, of necessity, an actor. Gregory XVI. was a very poor one; Pius IX., however, is not bad in the religious line, but then, whether good or bad, every Pope has a magnificent wardrobe at his command, and a highly trained *troupe* to back him up, and the value of that in a play is well known. The present Pope is not a very good actor; he often misunderstands his audience, mistakes his "cue," over-mouths and rants it too much, and trusts too much to screaming and weeping when excited.

Napoleon the First had a real genius of the highest order for acting—something of the elder Kean type—but conscious of his power, he was apt to overstep the bounds of dramatic propriety, and also apt to descend to

buffoonery, which was out of harmony with the grand part he played, and was calculated to bring him into contempt. His usual bearing in the tyrant or "Ercles vein," was, nevertheless, very imposing, and calculated to make the proudest tremble.

As a rule, the public men of the Anglo-Saxon race have exhibited less of the actor in their lives than other people. People of the Latin race are all, more or less, born actors. It is a real gift in which the Anglo-Saxons, as a rule, are wanting. Of course as Anglo-Saxons ourselves we like and approve of this, and it appears to us to be one of the greatest merits of such men as Cromwell, Washington, Wellington, and Nelson, that they disdained the actor's art, and were content with being simple-minded, unassuming, and thorough-going men; yet when they were called upon to appear on the stage in their official robes or uniforms, as in public ceremonies and state shows, no doubt they also bore themselves with a simple dignity, which well became them and was very impressive in its effect on the spectators.

1034

1873.

PROVIDENCE.

To those who hold the doctrine of a Providence causing and directing every occurrence in the world, from the fall of a sparrow upwards, I would cite the loss of the emigrant ship "Northfleet," on one night in January, 1873, as she was lying at her anchorage off Dungeness, with her lights up. She was run into by a foreign steamer and sank shortly afterwards, with about 350 souls on board, who all, with few exceptions, perished. The delinquent steamer escaped, and never stopped to save a single life, but sped away in the darkness of the night, and endeavoured to elude detection, but she was discovered at last, and all England clamoured out for punishment upon the captain and officers, for what they justly called not only unmanly, inhuman conduct, but a crime against humanity, almost if not quite as bad as murder.

Now, if the fatal act of this steamer was done under the direction of the Deity, or by order of Providence,

it is clear that the captain and officers were merely agents, and their conduct being in accordance with a Divine directing Will or Power, and by superior command, they are to be regarded at least with pity for having been selected to perform so painful a task, in having been made the instruments of a just though inscrutable Providence! The innocent, perhaps unwilling and regretful agents of the Divine command. To punish them appears a kind of reflection upon the decrees of Providence. But it is not so. Religious people used to be very fond of describing Napoleon the Big and Napoleon the Little as "instruments in the hand of God," which is pure blasphemy; they were instruments in the hand of the Devil, who, in the form of Love of Self, quite reckless of the happiness or welfare of other people, sought to raise themselves and their family into power, position, and wealth. Just so the captain of the steamer who destroyed the Northfleet thought only how to save himself from the consequences of his act, regardless of what might happen to people in the ship, who might all be drowned, as far as he cared, if he could only save himself and escape detection, and for this he should be punished. But if he was only an instrument in the hand of God for carrying out His decrees, then to punish him is unjust to the man himself, and an act of impiety towards God.

1035

1873.

Anger. "One of the sinews of the soul"—a righteous indignation at the sight of sin and evil, and tyranny and fraud triumphing in security. If this does not anger you, you will not pass, with me, at least, for a good man and true; you deserve to be a slave and not a free man.

Ambition. "In Heaven ambition cannot dwell, nor avarice in the depths of Hell." But it may and does dwell upon earth, and is implanted in our nature for our good. When a man is actuated by the love of God and of his fellow-creatures, it produces the noblest, grandest, most valuable results. Ambition is only bad when directed by an exclusive, unfeeling Love of Self.

Avarice. If Avarice cannot exist in the depths of Hell, that only proves that Hell is better off, in that respect,

than Earth, where it is unfortunately very common. Meanness, stinginess, close-fistedness, cheese-paring, even unnecessary thrift, are all mere forms of Avarice, which culminates in misery, the natural state of a miser.—*"Miserrimus ille atque insanus."*

1036

1873.

CYNICS AND MISANTHROPEES.

SOME of these are natures in which the milk of human kindness has become soured, or is turned into curds and whey. They resemble also fine wines turned into vinegar. Everything that makes wine will make vinegar, and the stronger the wine the stronger is the vinegar obtained from it. I don't know the receipt for resolving such into their former useful and pleasant state; it seems we must leave that to a Higher Power.

1037

1873.

To those people who are puffed up with a feeling of their own immense personal importance,—those nations who are exclusive admirers of themselves,—those little human creatures who dig and burrow, and skim and wriggle about the surface of the earth, like mites in a cheese,—who imagine, nevertheless, that they are the only or chief beings in all the universe, and that the Creator has no one to think about or act for except their own puny selves,—may read the following story with some advantage, that is to say, if self-conceit has left them any sense at all. It is called "The Travelled Ant," and is to be found in a book written by Dr. Aiken and Mrs. Barbauld, which ends thus:—"I do not know," observes the Travelled Ant to a stay-at-home friend, "how far I have benefited from my travels, but one important conclusion I have drawn from them." "What is that?" said his friend. "Why, you know it is the current opinion with us that everything in this world was made for our use. Now, I have seen such vast tracts, not at all fit for our residence, and peopled with creatures so much larger and stronger than ourselves, that I cannot help being convinced the Creator had in view their accommodation as well as our own, in making this

world." "I confess," replied his friend, "this seems probable enough, but you had better keep your opinion to yourself." "Why so?" "Because, as you know, we ants are such a vain race, and make such high pretensions to wisdom, as well as antiquity, we shall be affronted with any attempts to lessen our importance in our own eyes." "But there is no wisdom in being deceived." "Well," answered his friend, "as you think proper. Meantime, farewell."

1038

1873.

My mission is to proclaim principles, not to arrange details. I address the whole world, not one nation only; and it is for the governing powers of each of them to put these principles into practice as far as they find it possible to do so. To adjust them to the special nature and requirements of each, by means which it is clearly not in the power of any one person to define.

1039

1873.

Our mottoes are not "Happiness," but "Duty;" not "Self-gratification," but "Self-sacrifice."

1040

1873.

In order not to lose yourself in useless speculations and enquiries into subjects beyond your power to solve, all you have to do is to learn to "know thyself," that golden saying of Thales, one of the wise men of Greece. Succeed in this and you will have taken the first step towards wisdom. Remember, as Milton says:—

"To know
That which before us lies in daily life,
Is the prime wisdom."

To know yourself—your capabilities; what you can and what you cannot do, or ever hope or expect to do; to keep your aspirations within reasonable limits; to avoid idle speculations and vain enquiries into abstruse subjects which can lead to no possible practical result; to exercise a little more common sense, and to restrain a great deal your wild fancies and flights of imagination into other

worlds and concerning other beings, of which you know nothing whatever, nor can know anything until you have left this world. Theories concerning Brahm, and Pleroma, and Eons, and *primum mobiles*, Creations, Ideas, "Begriffs," and Egos, nothing of all this will you know till you enter into another state, and, perhaps, not even then, unless you are good, humble, loving, truth-desiring little children, for your future life is not a necessity but a reward. If you are a bad child and persist in misusing your time; refuse to learn your daily lessons and perform your daily tasks and duties; are idle, disputatious, and quarrelsome, fighting and abusing other children, and crying and stamping with rage when you are punished for your bad conduct, or can't have your own way;—it is possible that you will lose your chance of getting into a higher class and be expelled from the great school of life for ever.

1041

1873.

An adversary, more sarcastic than polite, has likened me to a little dog befouling the outside of a sacred edifice. It pleases me and does not injure the building. Your gentle Christian dearly loves his parable.

But I am not a dog, nor is the church a sacred building. I am a man—a man whose soul is filled with indignation, scorn, and anger at the sight of churches in power, which are as rotten to the core as hypocrisy, pride, and greed of wealth and power can render them, and which do not in any way represent Christ, whose very name they bring into disrepute, but do most certainly represent the World and the Devil. Christianity, throughout Europe, has about as much to do with Christ as Jesuits with Jesus. Neither the one set nor the other embody his ideas or practice his rules of life, but precisely the reverse. He was poor, they are rich; he was all humility, they are all pride; he was forgiving, even to his enemies, they are full of malice and revenge; he acted as servant to his own disciples, they would reign supreme over all the world; he was outspoken and sincere, they are full of deceit and intrigue; he was neglectful of this world and intent on the next, whilst they think of this world only. In fine, he inculcated poverty,

humility, and worldly obscurity, and they seek above all things, wealth, position, and power for themselves at any and every cost, by fraud or force. They are pirates who carry on traffic and wage war with mankind under false colours, and, like pirates, should be treated. Moreover my words are not foul excreta, but good words, good seed now sown broad-cast, which possibly may not spring up and bear fruit in my time, but which ages after my departure from earth, will germinate, bud, and flower, and bear fruit, pleasant to the taste and medicinal for the body and soul of mankind to the end of time.

1042

1873.

Milton, though at one time of his life bodily blind, was always spiritually keen of vision. Prejudice and fancied self-interest render people spiritually stone blind, who yet see well enough with their bodily eyes. These people of very sharp and good sight as regards the eyes of the body, are blind as beetles and bats as regards the eyes of the soul.

1043

1873.

As regards bloodshed and war, we regard them as crimes; but cases may occur in which what would be otherwise murder, becomes justifiable homicide. Almost all wars arise from a subject of dispute of some kind or other, and our principle in each case is: meet, discuss amicably, and settle amicably, the question in dispute. Let us meet and reason together without deceit or violence. If you will not do this; if you will not hear us, or let us speak, but revile, slander, persecute, imprison, exile, and slay your opponents on any subject whatever, then are they perfectly justified in resorting to fraud or force, as they think best, and we believe "it is hard, but they will better your instructions." "It needs must be that offences (wars) come, but woe be to them through whom they come." "Whoso draws the sword shall perish by the sword." So have you been rightly told by him who you regard as the Divine founder of your faith,

and you will find his words come true. Law must reign supreme over great nations in the future, as over great individuals at present, before peace can flourish upon earth. The dawn I see, the day is not far off.

1044

1873.

You will, perhaps, declare that in advocating our own creed—our own views of life—we are actuated by that very love of self which we have so denounced in others. But there is this difference between us. *We* meddle with no individuals, and advocate not only principles and opinions, but a line of conduct in life. We place these before you, and only ask you to read, reflect, and judge. We do not slander, hate, and persecute those who will not accept our views, and finally consign them to eternal perdition. We demand of you only that you exercise your private judgment as a solemn duty, and to do that you must listen patiently like a judge to all we have to say. For ourselves we ask nothing, and regarding the individual soul of each human being as sacred and not to be worked upon by another, request only your attention, and then leave you to come to a decision unbiassed by any special pleading or any desire to make you conform to our ideas for our own gratification.

1045

1873.

A complete human being, like all other creatures, is formed of constituent parts in certain definite proportions. Let us represent him, for instance, by the number 9; then, to be a perfect human being, he must be constituted, say, of four parts Spiritual, three Intellectual, and two Physical. Any other arrangement of these quantities detracts from the perfection of his human nature, and if he is seven Physical and two Intellectual, he becomes inverted as to the normal order of his composition, and is, in fact, a monster; whilst if he is five Physical and four Intellectual, he becomes a clever and subtle devil.

Now, as man is capable of being formed by means of education; an artificial nature, so to speak, may be grafted

on his true nature. It is evident, then, that any education which does not have regard to the first-named proportions in its spiritual, intellectual, and physical training, must, of necessity, be defective, and if it gives more importance to the intellectual or physical training, to the neglect of the spiritual, is fundamentally wrong. Spiritual and moral training is more important than scientific and technical, and where there are no parents to attend to it, the State should supply their place.

1046

1873.

The body of man may be compared to a chariot, his feelings, passions, and powers are the horses—sometimes quite wild, but usually more or less trained. The will is the driver, whose motive power is the spirit of love, and according as this directs him, according as it is the love of God, the love of his fellows, or the love of self; so will he guide his chariot's course through life.

Some people discharge their own will from the office of driver, and place the reins in the hands of a "spiritual director," who generally has a very strong will of his own, and drives his charge to—wherever he likes.

1047

1873.

Thrift, a duty and kind of virtue in poor and struggling people, becomes disgusting, and is a kind of vice when practised by the wealthy and well-to-do, whose duty it is in all things to act liberally.

1048

1873.

It requires no great prophetic power to foresee and foretell that Popery will not be the religion of "the coming race."

1049

1873.

That our denunciations have been principally directed against the Roman Papist Church, arises from its being the most powerful foe of human progress in Europe. The

petty little so-called Church of England exercises very slight influence beyond the boundaries of England, and carries its own condemnation and ruin along with it. As for the Dissenting bodies, we not only have nothing to say against them, but have to thank them for almost all our latest political advances. The Greek Church we have hardly noticed, as the sphere of its influence in Europe is limited. Our general idea of its character was that it was a little better than the Church of Rome and a little worse than the Church of England, but if we are to credit a Russian's declaration on the subject, the priests of that church are in a very bad state. Bielinsky, a Russian "progesista," remonstrating with the novelist Gogol, in 1847, on some of his later publications, addresses him thus: "Can you, the author of the 'Revisor' and 'Dead Souls,' sincerely, and from your heart, raise a song of praise to the disgusting Russian clergy, placing it far above the Roman Catholics? Can we suppose you do not know that the latter were at one time something, whilst the former was never anything but the lackey and slave of the secular power? Is it possible that you do not know that our clergy stands in the lowest degree of contempt with Russian society and the Russian people? Is not a 'Pope' (papa, priest) throughout Russia, for every Russian, the representative of gluttony, meanness, servility, and impudence?" To which Gogol, writing from Ostend, replies: "God knows; there may be some truth in what you say; one thing appears to me an established fact—that I do not know Russia, that much has been changed in it since I left, and that I must almost begin to study it anew to know it as it now is."—"English Cyclopædia."—Biography, s. v., "Gogol."

We do not wish, however, to attack the adherents and professors of any creed so much as the principles and doctrine which they uphold. There are bad and good people in all churches, who act on and are re-acted on by the state of society around them. But at the basis of all Christianity lie two fundamental immoral doctrines calculated to sap the very foundation of justice and morality. The first, injurious as towards God; the second, injurious as towards mankind, viz.; the first, that the Deity causes

the descendants of the transgressor to be punished for such offence to all eternity in this world and the next. Visiting the sins of the guilty upon the guiltless—a most unjust and abominable doctrine. The second, that the sins of the guilty will be forgiven them, and the penalty due to such sins remitted by the punishment of an innocent being. In any society where two such doctrines are sucked in, as it were with mother's milk, all sense of justice and morality must, of necessity, be weakened and perverted, if not destroyed.

1050

1873.

"It can't be true! it shall not be true," said the Antiquary, "and I won't believe it, if it were."—"The Antiquary," ch. xxxviii., p. 464 (Black's Edition).

Now, this we regret to say is the condition of mind of a great number of orthodox people, who, when the truth is presented to them, refuse to receive or to recognise it in any way; and if the Bible is not all true and inspired, still insist it must and shall be so.

1051

June 13, 1873.

Jesus gave these injunctions to those who would become his followers: "Love your neighbour as yourself." And again, "If thou wouldst be perfect sell all that thou hast and give it to the poor." Now I stand here, in a so-called Christian land, amongst a *soi-disant* Christian people; I stand in the High Street of a country town in Devonshire; around me live well-to-do traders, some of whom obtain wealth by selling poisons to their brethren; they are all, however, prosperous and comfortable, have nice houses, live well, and are generally well-to-do and happy.

Across the valley, on the rising ground, I see the squire's mansion, embowered in trees, blue smoke gently rising from the chimneys—one of them belonging, no doubt, to a spacious and well furnished kitchen. There are out-houses like farm buildings, stables and kennels, horses and dogs, well and carefully fed, groomed, and trained, and anxiously looked after.

Flowers in profusion surround the fine old mansion.

The place indeed breathes an atmosphere of wealth, peace, and happiness.

Down in the valley which separates us, are clustered the cottages of the field labourers and mechanics. It is true that many of them are pretty clean looking outside, and most of them have flowers in the windows; but look at the size of these windows, especially those of the bedrooms, and think how you would like to be penned up, cribbed, cabined, and confined in so narrow a space as the small room, or rather closet, which they barely serve to let in light and air—a mere box with a hole in it—and then how many often sleep in one such room? How would you like it, squire? Would not a night there stifle you? Then, see these people at work all day, “from early dawn to dewy eve,” hard, body wearying, unintelligent, mechanical work; no time, no thought for improving themselves; dirty, ill-fed, ragged, rough, ungainly, mere embryos of men; and yet they are your brethren.

Now, we do not expect you really “to love your neighbour as yourself” nor to “be perfect, and sell all that thou hast and give it to the poor;” though if you were true and sincere Christians, and not shams, such is plainly your duty; but we do say to you, remember these people are your brothers and sisters; you, Squire, or, my Lord, are born into a state of happiness and prosperity which you have done nothing whatever personally to deserve, whilst these poor people, equally from no possible demerit or sin of their own, are born into a state of misery and poverty.

Now, put yourself in their place, feel as they must feel, suffer as they must suffer, live as they live, in fear of want and disease, a hard, hopeless life, with the possibility of death coming on you, leaving a family may be of young, helpless creatures, thrown on a world where the struggle for bare existence is in itself terribly hard. And then, though we do not expect you to put in practice the commands of your divine teacher and Deity, we still think, and do hold most decidedly, that you do not perform a half, no, nor a quarter of your duty to these your unfortunate neighbours; nor should any of us rest content until they are better paid, better housed, and better fed,

as people who do such hard, necessary, and all important work as they do, in furtherance of the general comfort and welfare of the community, most certainly deserve to be.

1052

1873.

Christians have come to think so much of Heaven and Hell as being our portion after this life, on account of our religious opinions or creeds of greater or less orthodoxy, that it is necessary to put them in mind, and as forcibly as possible to declare to them the existence of a Supreme Tribunal, which pays no regard to creeds, and before which, after our life on earth, we shall all have to appear, and by which judgment will be passed upon us; not for our opinions and creeds, but for our actions and motives, which alone will bring upon us condemnation or reward, as the case may be.

1053

1873.

The Shah of Persia comes to England, and is met by countless crowds of all classes to welcome him, who shout out lustily as he passes, and do him honour in every way they can. And what has he done to deserve such a reception?

Is it true that only last year there was a terrible famine in Persia, in which thousands and thousands of his subjects died of hunger; that money subscriptions were raised all over Europe for them? And this very Shah gratefully accepted some few thousands of pounds in charity from England, whilst his own private fortune, we now hear, is estimated at about four millions sterling, and he himself comes amongst us blazing with valuable jewels? If this is so, is he not a selfish and mean wretch, and not a good king, father, or steward of his people at all, and quite undeserving to reign?

Where did all this wealth of his come from but Persian pockets, which his family have picked for years past; and Persian bodies which they have squeezed it out of? It is for the Persians, when they take to thinking, to think of this, and take care, at least, that those four millions of

money are spent in their country. In case of another famine they may be found useful, or be made to fill up the gap between the diamond and jewelled, well-fed monarch, and his poor, ragged, half-starved subjects.

But have we no direful contrasts between extreme wealth and deadly pauperism among ourselves? Ay, indeed, as much and more, perhaps, than that. There they were!—all the wealth and glory of the royal and aristocratic families, in grand carriages covered with painting and gilding, magnificent horses, big coachmen and footmen, all ablaze with scarlet and gold, one after another, you think they will never end. Great soldiers, glittering in the sunlight, big well-fed men on big well-fed chargers, all next to useless—all mere objects of parade, all representing the power, wealth, and dominating force of the higher classes; whilst the pavement is lined with thousands on thousands of “fat and greasy citizens,” well-to-do, placid, calm, patient, for are not their pockets and insides well lined? “warm” people, ready to give royalty a lusty cheer, for your “respectable” Englishman not only “dearly loves a lord,” but a monarch, too. These people represented well-to-do, “rest-and-be-thankful,” unthinking, conservative England, just as the great royal and aristocratic group represented the great privileged and dominant class of the nation. But at the back of that line of placid, comfortable, contented Britons, behold a third set: hundreds upon hundreds of rough, dirty, ragged, besotted-looking, ugly wretches, men and women; many with chair, and form, and table, the scanty furniture of their miserable dens in the back slums, with which they stream out from close court and reeking alley, to turn an honest penny, if they can. What grossness, what dirt! How lost to all that renders man noble and lovable!—and the women!—worse still; and yet they are not a murderous-looking set, such faces as you may see in the great cities of Europe, but are rather full of coarse joke, and that kind of fun called “chaff;” a large class, we fear an increasing class; the hotbed of pauperism, vice, and crime—a shame and a disgrace to any country pretending to be well governed. Is it right, then, on our part, to indulge in all this ostentatious parade of wealth and gilt gingerbread stuff, whilst

thousands such as these befoul the land, and are always on the verge of starvation?—poor, ignorant, filthy, a reeking mass of degraded humanity.

It is for us, also, when we take to thinking, to think of this; and give it, moreover, a first place in our thoughts, it deserves our most serious consideration; and be sure of this, if we try and cover up the hideous ulcer, our diseased body politic will only suffer the more. Go to the Doctor, we say, at once; and say, "Doctor, cure us of this if you can; and remember, 'no cure, no pay.'"

1054

SPAIN, 1851.

I was watching a black beetle the other day in his attempts to get a small lump of dung up a steep and stony path: clutching it with his arms he passed it beneath his body and held it in his long hind legs like a vice, for these legs were obstacles to his backward career, which was propelled by his short fore arms; a friend, more assiduous than useful, followed him, step for step, nose to nose, for what purpose I could not imagine; not to show the path, for the workman must have completely hid it, he was so near; or if he did direct, it was in a very blind way, as every minute the workman pushing backwards up a rough mountain of flint, turned over and over, grasping his burden, however, to the last. How happy for that beetle that his back was broad, flat, and hard! How few beetles rise after the first fall, because their backs are not hard and broad enough. In order to rise from that ignoble position, the beetle was obliged to forego his treasure, and use his hind legs to help him; thus the pellet often rolled away, too, and when the beetle succeeded in curling himself upon his legs again, his utter stupidity and perplexity at not finding it was pitiable. However, after slow and steady search, which seemed to be guided more by smell than sight, he generally succeeded and went manfully, or beetlefully rather, to work again. During these revulsions of fortune, his assiduous friend who pressed on him so closely in success, stood looking on in cruel indifference; if he succeeded in regaining his fortune, up again crawled my gentleman; but at last so many falls did my poor

friend experience, so far from success was he, that one great fall from a particularly high part of the mountain, in fact just at its summit, sent him violently down, further than he had ever been before; his pellet, however, still in his clutches. Whoever the gentleman was who had superintended so idly this labour, he evidently now gave it up as a bad job; so quietly turning his back on my poor friend, who lay sprawling about a yard off, he wended off, doubtless to home and luxury. As for me, I could not help the poor beetle, anxious as I was for his success, so went on my road instructed but not altogether pleased.

1054a

A writer in the *Times*, March 25th, 1873, speaking of Spain, observes that: "Revolution is not ruin. A nation that is vitally sound may survive even anarchy, and bankruptcy, and civil war." He speaks like most Englishmen now-a-days in this patronising strain about the troubles and trials of other nations, quite forgetful, apparently, that all he himself enjoys of liberty and social stability, independence and peace, is the result of a long period of anarchy, the risk of bankruptcy, continual party strife, often culminating in public riots, the execution of one king, the eviction of others, and no little trouble from civil war and rebellions in favour of legitimist Pretenders to the Crown.

1854b

Thackeray makes Beatrice say in "Esmond," v. iii, p. 51, "I count a priest and a woman all the same. We are always caballing, we are always cajoling, and coaxing, or threatening, and we are always making mischief." She says, also (p. 49), "O, those parsons, I hate 'em all. Yes, whether they wear cassocks and buckles, or beards and bare feet. . . . They're all the same, whether they are bishops, or bonzes, or Indian fakirs. They try to domineer, and they frighten us with kingdom come, and they wear a sanctified air in public, and expect us to go down on our knees and ask their blessing, and they intrigue and they grasp, and they backbite and they slander, worse than the worst courtier or the wickedest old woman."

1055

1873.

Money and knowledge are proverbially power; and the more money and knowledge are spread, the greater the power. What then is the wealth and knowledge of Russia, compared with that of Great Britain? Russia can only be dangerous to us by means of alliances. She has no chance if a serious contest should ever arise between us. Russia represents religious, political, and commercial thralldom. Great Britain represents, or ought to represent, religious, political, and commercial freedom. Our principles are diametrically opposed, and it may yet be our fate, our imposed task, to break up her power when what good she could do in the East has been effected. She is now doing her work—useful work in many respects—amongst the barbarous and undisciplined races of Central Asia; our work, maybe, has yet to come, and we must not shirk it when it does. The Government of this country should be wise in time, and enter into a defensive alliance with Turkey, Persia, Thibet, China, and the outlying Indian States, to prevent any further extension of Russian conquest in Asia: and should furnish them with officers to re-organise their military forces.

1056

1873.

What the Christians think of their dear ones departed in the faith, we think of all mankind, without exception of creed or race. All will live hereafter, all will be freed from sin and sorrow, all in their degree will enter Heaven. But what is Heaven, or where is it, you ask? Well, this at least, we are sure of, that it is the abode of perfect love and truth, and that none but the good and pure of heart can enter therein. Self-ambition, hate, and falsehood, have no place there; nay, nor guile, deceit, hypocrisy, intrigue, spite, malice, vindictiveness, slander, scandal, affectation, nor shams of any kind or degree: no one, in fine, whose heart is not filled with pure love and perfect sincerity in thought and act; a heart always full, moreover, of the most grateful and reverent devotion to its Divine Creator and Saviour.

1057

1873.

Our motto for the present as to Government, is "Reform the finances." We want an administration which will undertake to save an annual sum of about twenty millions, and get rid as rapidly as possible of the national debt. These are the first things to be done, no matter how done; they must be done, even if it should cost us our fine old English royal family; our elegant and learned aristocracy; our lowly, pious, and God-loving State Church. Until this is done, Great Britain must still be content to muddle on, in her old way, with her paupers, &c., and hardly able to make both ends meet from one year to another.

1058

1873.

In the "Illustrated News," June 7th (?), 1873, is a wood-cut representing a number of blue-coat boys, or young men, each kneeling on one knee and holding up his drawing before his face for the inspection of the Queen, the Duke of Cambridge, and other members of that family. Is that an attitude befitting free-born Englishmen? But I suppose there is an etiquette in these matters. Both knees to God and one to the Royal family.

When Norman Rollo was given the King of Neustria's foot to kiss in token of fealty, that illbred person gave it a shove, and sent His Majesty rolling on his back. An example worthy of consideration.

1059

1873.

On the first "Hospital Sunday," June 15, 1873, the collection after the three services at the Chapel Royal, St. James's, with a royal duchess, a crowd of the aristocracy, and the Premier present, did not reach £100, whilst the morning service alone at the Union Congregational Chapel, Islington (common Dissenting folk), produced £128. Whilst the heathen Jews in their day's collection raised about £1,000, the great services at St. Paul's Cathedral, with the Prince and Princess of Wales, the Duke of Edinburgh,

and dignitaries of Church and State, produced a sum of a little over £500.

The Greek Church and Unitarians also set an example of generosity, which on another occasion the orthodox Church of England would do well to imitate.

1060

1873.

I am tired and weary of writing and talking to an indifferent, obstinate, and misbelieving people, who, as Jesus said of the Jews of old, "will not believe though one were to rise from the dead," or as Iago expressed it, "Will not serve God, though the devil bid them." Yet must I not tire of repeating it, unless you adopt these principles no good can come to you. You must love, reverence, and fear God, and have the deepest sympathy with all your suffering and less fortunate fellow-creatures. Without this, be assured, you can never prosper, here or hereafter.

Our existence on earth has been called "the battle of life," and very justly so; for a community is like an army, with cities for regiments, towns for squadrons, villages for troops, and individuals, each for his own hand. Now, unless the commander-in-chief were to issue instructions through responsible officers, as to what was to be done in each day's life, and order them, under pain of penalties, to carry out his instructions, his army would become a mere disorderly undisciplined rabble. Just so a community, without a governing power acting with authority to make its decrees respected, soon must fall into disorder, and probably fall at last to pieces. The commander-in-chief must make known to the army its duties, and see that they are carried out: if he were to try to perform those duties for them himself, or by deputies, he would soon find he had undertaken a task he could not possibly carry out successfully, and would be sure to fail, even in the attempt. The same applies to governments and communities.

1061

1873.

I have heard of a very learned, intellectual man, who declared that he could see nothing amusing in the character

of Falstaff, and that he was merely, to his mind, disgusting; probably he thought this a proof of his own superior intellectual nature; but we say to him, and to all such, "Beware of spiritual and intellectual pride. It is, in fact, you who are inferior; who lack the intelligence to appreciate his wit and humour. Think you 'because thou art virtuous, there shall be no more cakes and ale?'" The most complete nature, like that of Shakspeare himself, sympathises with the lowest as with the highest faculties of our nature, and ranges appreciatingly over the whole world of human life.

1062

1873.

Some one should write "A Manual of Good Manners" for the English people—they need it much. *Mem.*—Always take off your hat on entering a public room, and don't talk so loud that every one must hear what you say.

1063

1873.

Wherever we may be we shall probably have names, and in an after state of existence, when I shall bear my earth name no more, I hope to have earned that of Theophilus or Philalethes.

1064

1873.

Members of the Universal Church will not allow their servants to say they are "not at home" to visitors, when they are at home. We have heard all that can be said in favour of the custom, and, admitting its conventional meaning in society, we still hold that it is not right to make an unsophisticated young person tell, what to her or him is a palpable untruth. We have heard of several young servants who, when first told to say "not at home" to visitors, have objected to it as untrue; yet the mistress has overruled such objections, and thus taught her servant not to be particular and literal in matters of fact—in truth telling.

In "Once a Week," Jan. 28, 1873, in a paper on "Indian Society," describing a round of visits, the writer says: "The servant comes down the steps of the verandah

for my card, and says, 'Missis can't see,' the Indian equivalent for 'not at home.' I remarked, on one occasion, when the servant was told to say "not at home," the truthful creature came to the carriage door and delivered himself of the following: "Missis *saying* she not at home; she in bed, sar." And, no doubt, the civilised European lady thought herself the superior of her truth-telling, simple-minded servant. Admitted, that sometimes ridiculous reasons may be proffered by a servant in the desire to be truthful; as in one case, where I paid a visit, and the servant said, "The ladies can't see you, sir; missis is dressing, and Miss Emma is in the same predicament." Surely, some less blameable conventional mode of letting people know you cannot see them might be adopted in place of "Not at home." Such as "Engaged to-day," or "Very sorry, not able to see you to-day;" and this without untruth, as to be indisposed to see anyone, is tantamount to inability; but anything less absolutely false than "Not at home," will do. "All men are liars," said Solomon, but let the ladies at least earn an exceptional freedom from the charge. We know it is difficult, almost impossible, in society, to speak always the absolute truth only; indeed, you are not required to speak "the truth, the whole truth, and nothing but the truth," only not to say what is positively false. It is told of the present Bishop of Lichfield, that seeing some men talking loud and laughing on Sunday, he went up to them with the intention of remonstrating, and asked what they were about. "Well, sir," says one of them, "we've got a kettle here, and the man as can tell the biggest lie is to have it." The bishop was shocked, and said, "How dreadful; and on Sunday, too. Why, lying is a dreadful crime, and I, myself, have always had such a horror of it, that I never told a lie in my life." "Gie un the kettle!" they cried out, "Gie the bishop the kettle." And no doubt they were right. Everyone has told a lie of some kind, more or less intentionally, during his lifetime. Indeed, all exaggeration is a kind of lying; such as to say you are "tired to death," or "dying of thirst;" but we do not pretend to over much prudishness in this way, though it is, perhaps, not a commendable way of talking. But to instruct a young person to say you are not at home, when you are, is much more

than this; and what can you expect from such training? People—good, educated, religious—are not over particular themselves, and many are the “white lies” we have heard them unblushingly give vent to. But if they will tell fibs on small occasions, what would they not do when their interests are more deeply involved?

Unless the spirit of truth, as well as the spirit of love, reigns dominant in man, he can hardly hope to enter the kingdom of heaven.

1065

1873.

What we mean by Free Trade is merely the abolition of all imposts and hindrances on the free transmission of the products of the earth throughout the world; and the same, as a rule, with regard to all manufactured articles; exceptions to which last, however, may, under certain circumstances, be advisable. Grains, wine, linen, and cloth, as absolute necessities of life to the greater part of mankind, should never be taxed. All that is most necessary for the food and clothing of mankind should be perfectly free of impost for transmission throughout the world; subject to only such taxes as are necessary for providing, maintaining, and improving roads, trams, harbours, docks, &c., the burden of which should fall, as far as possible, on producers, middlemen, and consumers, in due proportion.

Free trade has nothing to do with the employment of labour or social organisations. The principles which enter here into action are those of open Competition, individual or associated, and Monopoly, with its offspring and agent, Protection. We hold that of these two, the practice of Competition between individuals or associations, in any and every line of business is, on the whole, the best and most healthy form of action, and the public may be sure that every advantage the newest discoveries or latest improvements can afford will be immediately taken up and applied for their benefit. Free and open Competition depends for this on its success; Monopoly and Protection may do as they like if the custom of the public is assured to them, be their work good or bad. In the most important callings, such as those of Medicine and Law, it is well that Protection

should be practised. A Government is not to enter the lists as an industrial competitor with the people, and take their work out of their hands into its own. True, exceptions relating to imperial matters may occur, such as postal and telegraphic communication, extending to all parts of the world; yet, even there, we think it should delegate as much work as possible to local and district offices; there are glaring absurdities in the postal system, which any one could point out, but which, being part of the system, cannot be remedied: *e.g.*, writing from Ravenglass, in Cumberland, to a person a few miles away from me, in Westmoreland, my letter had to go to Lancaster, some forty miles in a contrary direction, before it could get into the correct and necessary line to reach its destination. Why should there not be county and district posts, the Government only taking charge of the great lines of communication? But although we hold that a Government should never take any industrial work into its own hands, we do hold that it is an absolute duty for a Government deserving of the name to exercise a vigilant, constant, and effective control over the proceedings of individuals and associations, in the interests of the whole nation, so that the people shall not suffer from fraudulent manufactures, adulteration of food, chicanery, extortion, and the power of combination among capitalists or workmen. A Government represents the interests of the entire population over which it is placed and for which it acts, and is not merely entitled, but is absolutely bound to look after and to protect their well-being and interests. The Railway and Canal Traffic Bill lately passed in this country, seems to us a model in its way of the proper action of a Government upon private enterprise in the interests of the public at large.

Where a Government has property which it cannot well utilise or manage, such, for instance, as the New Forest, the principle on which the contract between the Shah of Persia and Baron Reuter has been made, appears a very good one, and will probably extend to other countries as well, *i.e.*, the principle of companies undertaking great public works under Government guarantees, and paying a per centage to the Government or State.

1066

1873.

POLICE REGULATIONS.

ALL pavements in front of houses to be dusted and washed before nine o'clock in the morning. All dusting of mats, &c., to be done at the back of the house.

All persons to keep the right side in walking on the pavement, and for any accidents arising from an infringement of this rule, the person who was on the wrong side of the pavement will have to pay the expenses, and from any assault arising from such a cause, will be subject to a fine.

Any person who finds an article of any kind and does not deposit it at the nearest police station within twenty-four hours, is liable to a penalty to be imposed by the police magistrate of the district in which it was found.

For a chimney on fire arising from want of proper cleaning—a fine.

For the non-removal of rubbish—a fine. For the accumulation of dirt and decaying matter—a fine.

For the keeping of animals which are a cause of annoyance to neighbours—a fine, such fine to be increased on each consecutive complaint. N.B. This is to go with the essay, "On the laying out of Cities," in the published papers of the Royal Institute of British Architects, March 31, 1873, and the pamphlet on the "Separate System for Sewerage," (J. B. Day, Savoy-street,) Strand. All these subjects I propose to treat of again in a work on the "Organisation of the State," to accompany the organisation of "The Universal Church." (Trubner & Co.)

1067

1873.

In Burder's "Missionary Anecdotes," p. 75, we meet with a description, by Dr. Carey, of a Mahomedan's feelings as to our pictures of sacred subjects. He wanted to know whether angels were women or birds, and moreover was "much hurt at seeing pretended pictures of God, or the Holy Spirit with wings like a dove; and many of these representations by cuts, sometimes put in the Bible, are to him, as well as others who are still heathens, a great stumbling block." Did it never occur, we wonder, to these pious missionaries

that the heathen are right on this point, and that to represent God Almighty as an old man with long white locks and beard, or to represent him at all, betokens neither a proper reverence towards the great Creator of the Universe, nor a due sense of our own place in creation. We desire to see all such representations immediately destroyed, however great the artist's name attached to them may be.

Again, in "Burder's Missionary Anecdotes," p. 75-6, under the heading of "South Sea Divinities, &c.," speaking of Otaheite, "The ground of the quarrel between Pomère, &c., and the district of Attahooro, is, that a few persons belonging to that district, stole, some time ago, the image of their great god Ooro, and have secreted it, and if it is not given up at the ensuing meeting a war will be the certain consequence, if the over-ruling hand of the blessed God does not prevent. (!) The image of their god is nothing more than a piece of hard wood called Eito, about six feet long, without any carving, wrapped up in sundry cloths and decorated with red feathers, &c. Into this log of wood the natives confidently affirm Ooro enters at certain times."

Is this more silly or curious than what is believed by educated Roman Catholics in civilised Europe? or is it nearly as disgusting as the superstition of those people who believe that one of their priests can convert bread and wine into the real flesh and blood of their Deity, and then and there devour it? What is it but cannibalism that these Theophagi practice? and what custom amongst any heathen people is to be found more silly, superstitious, and abominable? Let Roman Catholics think of this.

1068

1873.

You say it is impossible that our views should be carried out—that men are not capable of governing themselves, and give vent to all the platitudes against action, reform, and progress that we have heard over and over again, "*eppure si muove*," as Galileo said of the world, so say we of mankind. What do we ask, what require, what teach? Nothing surely but what is perfectly possible and practicable. We teach that a man is not sent into the world

with money, intelligence, and education, to do just as he likes, to act hap-hazard as pleases him. He cannot "do as he likes with his own." He is not free to do whatever he chooses—nay, he is not his own master, and he is also his poorer brother's keeper. It will not do for him to say with languid indifference or haughty pride, "Who made me my brother's keeper? God has made him so, and God will require an account of his keepership at his hands. Amongst all nations there is a body of men more intelligent, more educated, more wealthy, and more powerful than the rest of the community. In every small town or village even this holds good, and it is the duty of these to undertake and carry out the government of their locality, and if they will not do it they must be fined.

Every man has duties to perform—to himself, to his family, to his neighbours, to the State, to God—and in performing the first four he also mainly performs the last. For to God himself he can render nothing but barren praise, honour, and gratitude, and only practically can he evince that gratitude by aiding and assisting by every means in his power, those his brethren—children like himself of the great Father—less fortunate or less happy than himself. This is one of the first duties God requires of him, and if he does not this, he does not love his Creator. As to what those duties are, we have described them over and over again; they may vary here and there according to country, but in principle they are always the same, and we have ranged them in the order of their importance.

1st. Duty to a man's self. 2nd. Duty to his family. 3rd. Duty to his neighbours. 4th. Duty to the State. 5th. Ending, and yet at the beginning of all and including all—Duty to God.

1069

NOTES ON PRIMITIVE CHRISTIANITY FOR ROMAN, GREEK,
AND ANGLO-CATHOLICS.

1873.

WE neither deride nor sneer at the early Christians; we use neither sarcasm nor invective; we are not disposed to be severe or merry over the errors and delusions of our fellow-creatures; but we must not ignore facts. We pre-

sent to you plain and simple facts, so far as we can trust the writers, and require you to receive them, to swallow them and digest them, as best you may; it is not as pleasant food, but as bitter medicine we present them to you, to aid in purging the diseased soul of superstition. You may not like it, yet we trust it will do you good.

So much false sentiment and glozing rhetoric has been brought to bear upon the history of the early Christians, the Primitive Church, and the so-called "Fathers" and "Saints" of the first centuries of Christianity, that we deem it useful to bring before you for consideration some accounts of their real character, and these shall be taken from the most unexceptionable witnesses, viz., the Christian writers themselves.

To commence with the congregation under Jesus himself: They appear to have belonged to the poorest and most ignorant classes, and to have wandered about without any fixed abode; they ostentatiously disregarded some of the ordinary religious observances legally binding on the mass of their fellow-countrymen—such as that of the Sabbath. Poverty and a community of goods were rules of the Nazarenes, as they were then called. Perfect equality was to be observed, those who would be greatest among them being required to do the work of the meanest, and they were to call no man "master;" the ties of parentage and family were to be disregarded, and they were to call no one on earth their father. They were not to regard what to-morrow might produce, but to have faith in Providence, and trust to prayer for everything. Jesus himself cured the lame and blind, and raised the dead to life by supernatural power. The air was full of good and bad spirits, or devils. Individual wealth was a vice, and individual poverty a virtue. Celibacy, if not required, was at least desirable; and no one could go to Heaven who did not believe Jesus to be the Messiah, or even God himself incarnate. The end of the world was to take place during the lifetime of some of the disciples, when Jesus would appear in glory, with thousands of angels, to collect the elect and believers together, and destroy or drive the remainder to Hell; and after that event the twelve selected Apostles would be specially rewarded by being made judges over the twelve tribes of

Israel. Their creed now was thus defined by Jesus himself, in Mark xvi., 15—18, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

After the death of Jesus, the Nazarene congregation, or sect, as it was then called, was probably greatly broken up, but the zeal of its members, especially the select apostles, kept up the spirit and consistent form of the congregation, which numbered, according to the Acts, shortly after the death of Jesus, about 120 persons, men and women. (Acts i., 15.) Their first act was to meet in Jerusalem, and fill up the place of the traitor Judas; and for this object they all prayed to the Deity together for guidance, and then *drew lots* for selection between two candidates. (Acts i., 24, 26.) Then cloven tongues, as of fire, appeared over the head of the congregation as they were assembled in prayer, and they all spoke in various languages (Acts ii., 7—11), which they held to be a proof that they were filled, or baptized, with the Holy Ghost, as a sign of the Deity's presence and protection. (i., 5.) This miracle is said to have added to their number as many as 3,000 converts. (ii., 41.) "And all that believed were together, and had *all things in common*; and sold their possessions and goods, and parted them to all men, as every man had need." (ii., 44, 45.) They believed in predestination; "and the Lord added to the Church daily such as should be saved." (ii., 47.) The unbelievers, or non-elect, being, *ipso facto*, condemned to eternal torture in hell. Again and again they were filled with the Holy Ghost. No one called anything his own; "but they had all things in common." (iv., 32.) "Possessors of lands and houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made to every man according as he had need." (iv., 34, 35.) And so important was this practice deemed, that when Ananias and Sapphira "kept back part of the price;"

when they "sold a possession," and denied they had done so, they were both miraculously slain (v., 5—10). Peter and Paul wrought numerous miracles, curing all sorts of diseases, blindness and lameness, and raised the dead to life, (Acts ix., 40; xx., 9). And so devoutly did the people believe, that the sick were brought into the streets and laid on beds and couches, that at least the shadow of Peter, passing by, might fall upon some of them. There came also a multitude from the cities round about Jerusalem, bringing sick folks and them which were vexed with unclean spirits; and they were healed every one." (Acts v., 15). As to Paul, "God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts xix., 12). The presence of the Holy Ghost it was which gave these or other special powers. Thus once, when Paul was at Ephesus, he found "certain disciples," and asked them, "Have ye received the Holy Ghost since ye believed? and they said, We have not so much as heard whether there be any Holy Ghost;" subsequently Paul "laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Prophesying was a sure proof of the presence of the Holy Ghost. Philip the Evangelist had "four daughters, virgins, which did prophesy;" and Peter had whilom remarked (Acts ii., 17), that according to the prophet Joel, "It shall come to pass in the *last days*, saith God, I will pour out my Spirit upon *all* flesh (it would appear, however, on a select few only) and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Peter may be called the prison-breaker, for on two different occasions was he freed from locked-up and well-guarded prisons by supernatural power. (Acts v., 23; xiii., 5, *et seq.*)

As regards places of meeting, they met sometimes in the houses of new converts (Acts xvi., 15), or outside a town (xvi., 13), until their numbers increased, and they then had a regular place of meeting. Ecclesia (assembly) or, as it was called later, "kuriakos," Lord's people or house

kirk, church; and this might be in a house, as Paul says (Romans xvi., 5), of Aquila and Priscilla, "Greet the church which is in their house," and they were now called "Saints," or holy persons. (Romans, xii., 15.) Several of these were in time established; they had such a church assembly-room at Antioch, and they were "called Christians first in Antioch." (Acts xi., 26.) Equality was already done away with; for shortly after the commencement of the acts of these Apostles "the twelve called the multitude of the disciples unto them and said, It is not reason (able) that we should leave the word of God and serve tables." They directed the disciples to choose seven men for that purpose, saying, "We will give ourselves continually to prayer, and to the ministry of the word." They were evidently tired of performing menial duties, and made themselves the first priests, or special ministers, the sect had known.

Divided opinions about Jesus and orthodox doctrines soon arose. For some time there was a strong objection on the part of Jewish converts to allow foreigners of any kind to join them; they held that Jesus came to save Jews only, and Paul had much to do to persuade them to the contrary. He also complains continually of evil doctrines springing up, and of heresy; some calling themselves followers of Paul, some of Apollos, of Cephas, and of Christ. (1 Cor., i., 12.) They were by no means a united, happy family, nor all of one mind, though they were instructed to salute each other on meeting together with the kiss of peace. (1 Cor., xvi., 10.) And it appears to have been mainly due to the energy, tact, and worldly wisdom of Paul that they were prevented from anathematising each other. As Paul himself directs of a certain culprit, "let him be anathema maran-atha." (1 Cor., xvi., 22.) As regarded marriage, it was not approved of, but was not to be looked on as sinful. (1 Cor., vii., 1—28, &c.) Fornication of the worst description was practised by some of the congregation at Corinth (1 Cor., v., 1), who, to Paul's regret, shielded the delinquents. They were not to take their disputes to the ordinary tribunals, but before "the saints," for the saints would have to judge the world, and if the world "are ye unworthy to judge the smallest matters?—

know ye not that ye shall judge angels?" (1 Cor., vi., 1, *et seq.*)

They met at stated times to eat "the Lord's Supper" together, but it was regarded apparently as a regular meal, and they behaved in an unseemly manner thereat. "For in eating everyone taketh before *other* his own supper; and one is hungry and one is drunken." (1 Cor., xi., 21.) "Wherefore, brethren, when ye come together to eat, tarry one for another, and if any man hunger let him eat at home." (xi., 34.) Indeed, they appear to have been a hungry lot, and Paul has once and again to discuss with them the propriety of eating meat which had been offered to idols previously by their heathen friends. (1 Cor. viii.)

The individuals who composed a Church were endowed with certain gifts, which they appear, at times, to have exercised all together, till their meetings must have been little better than scenes in Bedlam. Paul had here again to exercise his good sense and authority. "If," he says (1 Cor. xiv., 23), "the whole Church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, will they not say that ye are mad?" "The manifestation of the Spirit" was shown in the following way: To this one, "the word of wisdom;" to another, "the word of knowledge;" to another, "faith;" to another, "the gift of healing;" to another, "the working of miracles;" to another, "prophecy;" to another, "discerning of spirits;" to another, "divers kinds of tongues;" to another, "the interpretation of tongues." (1 Cor. xii., 7, *et seq.*) Paul himself preferred prophesying to speaking in unknown tongues; for, as he very justly observed, no one can understand him, though, of course, he spoke mysteries. "Wherefore, let him that speaketh in an unknown tongue, pray that he may interpret," for there is no edification in it, although he adds, "I thank my God, I speak in tongues more than ye all." (1 Cor. xiv.)

It is to be remarked that on the first manifestation of the Spirit, the inspired spoke various known languages of the day; but this never seems to have occurred again, and they spoke in "unknown" tongues, or gibberish, probably, though Paul actually suggests that amongst some nations of the

earth the language was known; as regards the tongues he knows himself, he merely boasts of his superior knowledge of languages over his more unlettered brethren. They are very disorderly, and he desires them to be more orderly. "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying, decently, and in order." One at a time, in an unknown tongue, is enough, and let some one interpret what it means; "but if there be no interpreter, let him keep silence in the Church," and go on with the prophecies. Moreover, the women appear to have joined in the *indecent and disorderly* conduct Paul complains of, for he says: "Let the women keep silence in the church;" "It is a shame for women to speak in the church;" although he gives directions, in chap. xi., 15, that every woman that prayed or prophesied, should cover her head.

Paul, however, finally determined that women should never minister in the church, as they had done when he commenced preaching, with Priscilla to aid him, (Acts xviii.) and he orders for her silence and subjection, "for I suffer not a woman to teach." (1 Tim. ii., 12.) But the whole sect had become better organised, and Paul speaks, in his letter to Timothy, of bishops and deacons, and describes the requisites for their offices. Whilst the elders of the Church, including perhaps the above, were to pray over those who were sick, and anoint them with oil, "in the name of the Lord." "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." They were to "confess their faults one to another, and pray for one another, and anyone who made a convert shall save a soul from death, and shall hide a multitude of sins." (Jas. v.) We find rich people in the community and strict injunctions given to obey all regulated authorities, civil and domestic. The Gentiles were now placed on an equality with Jews, and Peter, addressing the strangers, scattered throughout Galatia, Cappadocia, Asia, and Bithynia, addresses them as "Elect, according to the pre-knowledge of God the Father, through the sanctification of the Spirit;" a chosen generation, a royal priesthood, a holy

nation, a peculiar people." (1 Pet. i., 2.) This indeed was constituting them what the Jews had hitherto arrogated to themselves. And here we will, in as few words as possible, explain the whole scheme, as held by Paul, and which is given at length by him in the Epistle to the Hebrews. Originally the Jews were described as a chosen generation, a holy nation, a peculiar people, God's elect, having a royal priesthood. They were God's people, their kings, God's appointed; and their high priests, God's high priests. When the Messiah came, in the person of Jesus, the end of the first dispensation was accomplished, and Jesus became the eternal high priest in heaven, having himself completed the final sacrifice in his own person, not now for the Jews alone, but for all of mankind who believed in his Divinity,—the elect of all nations. Thus the special privilege of the Jews in former times was abrogated in favour of the whole body of Christians, who assumed their place, and became the holy nation and peculiar people of the Deity, which, of course, they are to this day—that is, all orthodox Papal Christians, but no one else. "Hold firmly, and in nowise doubt, that every heretic and schismatic, although he may do many charitable deeds, and even shed his blood for the sake of Christ, will, with the devil and his angels, partake of the burning of everlasting fire." An obstinate heretic is eternally damned, to whom baptism is of no profit, neither almsgiving, nor martyrdom, nor any good deed whatsoever, so that he may attain to eternal life. This is canon law.

These were the elect who were now to await, in patient faith and hope of reward, the coming on earth of their High Priest, King, and Saviour, Jesus; whom John addresses as "little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time." (1 Jno. ii., 18, 28.) And as Peter describes it, "Looking for and hasting to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, *according to His promise*,

look for new heavens and a new earth." (2 Pet. iii., 12.) Again, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Pet. iv., 7.) And again, at verse 17, "For the time *is come* that judgment must begin at the house of God;" whilst a more minute description is given by Paul (1 Thes. iv., 15): "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise *first*. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." He proceeds to say that he cannot tell when this will occur, and advises them so to act that, whether they "wake or sleep," they might live together with Jesus. And Peter, in his second Epistle, chap. iii., in reply to doubters or "scoffers," who said, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," he remarks that "One day is with the Lord as a thousand years, and a thousand years as one day." Nevertheless they could not but believe that this coming of Jesus would take place during the lifetime of some of the disciples, for Jesus had distinctly and positively stated that it should be so.

"Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. xvi., 28; Mark ix., 1.)

And again, describing his coming in glory to judge mankind, he says: "Verily I say unto you this generation shall not pass away till all these things be fulfilled." (Matt. xxiv., 34.) (Luke xxi., 28.) There was no escaping this distinct assertion, though all died without the promise being fulfilled; till John, who appears to have become impatient, and of whom Jesus had said to Peter "If I will that he tarry till I come, what is that to thee." (Jno. xxi., 22.); who was now old, and probably the last of the Apostles left, retired to Patmos, and had a vision of the last judgment all to himself, in which Jesus appeared in

person, and said: "Behold, I come quickly; surely I come quickly." (Rev. xxii., 7, 20.) However John at last died, and still the promise remained unfulfilled; but a very remarkable result followed the vague remark of Peter, that "One day is with the Lord as a thousand years and a thousand years as one day." Perhaps never in the whole history of mankind did more important results arise from a seemingly innocent truism, for when the Christians found no coming of Jesus in glory, as promised during the lifetime of some of the disciples, they appear to have taken up John's description of what he heard in Patmos: "Surely I come quickly," with the "One day being as a thousand years with God," of Peter; and a belief gradually rose, and became universal, that in the year 1000 from the birth of Jesus he would appear in his glory to judge mankind, and the world would be destroyed.

As early as the middle of the tenth century fanatics appeared throughout Christendom, who prophesied that the end of the world was near. People became frightened, and prepared for the coming of Jesus; the panic spread, and by the last year of the century thousands, compared in number to a devastating army, proceeded to Jerusalem, where the event was to take place. The rich sold their possessions, buildings were deserted and allowed to fall into ruin; "The cultivation of the arts," writes M. Labarte, (*Handbook of Arts*) "was almost universally abandoned; the churches were draped in mourning, and were crowded with trembling groups, kneeling in prayer." But when the year passed by and no Jesus appeared in the sky to judge mankind and destroy the world, a load seemed taken off the breasts of men; they breathed again freely, and a fresh impulse was given to religion and arts, which from thenceforth flourished more than ever. And all this from a few vague words from Peter, made use of to quiet the doubts of some weak and impatient brother in the faith.

But to return to the Apostles and their church. When John wrote the Apocalypse,—if he did write it at all, and as many learned do deny as do affirm the same,—or about sixty years after the death of Jesus, there appear to have been only seven churches in Asia Minor; and of these Jesus, in the vision, does not speak with perfect satisfaction.

(1.) Of the church at Ephesus he says "Nevertheless I have something against thee, because thou hast left thy first love;" but *per contra*, "This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." (2.) With Smyrna he is well pleased. (3.) Against the church at Pergamos he has "a few things," amongst which are eating things sacrificed to idols, and some of them who hold the doctrine of the Nicolaitanes, "which thing I hate." (4.) Against the church in Thyatira that they listened to a false prophetess, and eat things sacrificed to idols. (5.) Of Sardis he speaks very severely though, "Thou hast a few names even in Sardis which have not defiled their garments." (6.) Of Philadelphia he speaks well. (7.) But Laodicea being neither "cold nor hot," "I will spew out of my mouth." Now the various churches as we have seen were distracted with doubts and differences of opinion, which required all the energy, tact, and wisdom of the Apostles to allay and to reconcile.

The community of goods established by Jesus had been given up, there were rich and poor churches and individuals, and the rich were bound to help the poor of each. We shall never know how far the community of goods extended in the earliest years of the Nazarene sect; but later on, when they were known as Christians, this doctrine of the Nicolaitanes would seem to countenance a community of women, for according to the monk Gratianus (twelfth century), Nicolas, a deacon of the church at Jerusalem, who was ordained by Peter himself, deserted a beautiful wife, that any one who desired her might take her. This, if done as a doctrine put in practice, would of course be abominable to every virtuous mind; but we cannot trust Gratianus over much, since he made the first systemised collection of the Papal decretals, including palpable forgeries. They appear at least to have been "Gnostics, and to have lived impurely." (Eng. Cyclo., s. v. Nicolaitanes.)

As regards the relations of the sexes among many of the early Christian congregations, it is difficult to ascertain for certain what they were. Most of them had one wife, we know, and were exhorted to keep true to her. But Jesus had said that in heaven they neither married nor

were given in marriage, and he taught his disciples to pray that the Kingdom of Heaven might come on earth as in heaven, and it was presumed so to have come in the persons of the believers on him; they were the elect of his father's kingdom on earth, and to a certain class of minds the deduction would logically arise that they should live in the same manner as their prototypes in heaven, and neither marry nor be given in marriage; a pernicious doctrine indeed. Moreover, we know that a spiritual relationship was established amongst them. Thus, amongst other instances, John often addresses members of the church as "my little children;" and perhaps from his great age he felt and looked like a truly venerable parent. From this cause arose the title also of Papa or Pope, given to elders and bishops in the early church, although in direct opposition to the distinct command of Jesus, not to call any man "Father" or "Papa."

The Apostles, we find, had spiritual sons and became spiritual fathers; whether they had spiritual daughters as well we know not for certain, but the principle was a dangerous one, and might easily extend to having also spiritual wives. How many spiritual spouses, or brides of Jesus, now exist in the Christian churches is unknown to us exactly, but they must be counted by tens of thousands. In the glorious middle ages they were still more numerous, but we fear not quite as spiritual and well-conducted as the present set; if we may trust history.

We must remember there was no legal constraint in the matter; neither amongst the Jews themselves, nor their masters, the Romans, was continency to a single wife obligatory by law, although she enjoyed advantages over the concubine. What happened subsequently is well-known, when the most zealous of the primitive Christians had maidens to live with them, and tried their Christian fortitude by the most severe practical trials of the flesh, which they gloried in subduing; but if some conquered, numbers must have fallen, and the authorities were obliged to interfere to stop practices unnatural and pernicious in themselves, and which brought scandal upon the church.

The idea of the beauty of chastity and celibacy led, indeed, to peculiar results. "In marriage," says Justin, "we desire

only for a family, or renouncing marriage we keep perfect continency;" and Clement of Alexandria says, "Either marry or entirely abstain." Abstention, on account of the superior sanctity attached to it, became general, and Origen informs us that so many carried out the remark of Jesus, "some made themselves eunuchs in order to obtain heaven," that rules were obliged to be made against the practice. The union of the sexes was regarded by many as a crime, and Fleury adds that the most orthodox, according to Clement of Alexandria, or "the Gnostic, that is the perfect Christian," regards his wife as his sister, just as she would be, without body, in the other life; and Tertullian attests that many preserved their continency in the married state by mutual consent. Bishops, presbyters, and deacons were permitted to marry, but were to regard their wives only as sisters. The clerics were not permitted to have women in their dwellings, and one of the accusations against Paul Samosata was, that he kept two young and beautiful girls in his house, and his deacons also maintained a class of women called "*Introducidas*," (*subintroducte agapetæ*), of which custom amongst the clerics Bishop Pomponius complained to Cyprian, and of the scandals which arose from it. It is not a pleasant subject, let us leave these saintly men to their virtues.

After the deaths of the Apostles, the church, or churches, were torn by dissensions, amongst which the questions as to the real nature of Jesus, and of ecclesiastical authority, or supremacy, caused perhaps the greatest disturbance. In our future remarks on the early church, we make our statements principally on the authority of the Abbé Fleury's "*Mœurs des Chrétiens*," (Spanish edition), which the Papists will admit as correct; Dr. Townsend's (Canon and subsequently Bishop of Durham) "*Ecclesiastical and Civil History*," &c., and "*Outlines of Ecclesiastical History*," by the Rev. W. H. Howe, to which the most orthodox Protestants cannot well object. The sectarian divisions of the church were too numerous for us to notice in detail; even before the Nicolaitans we meet with the followers of Basilides, who denied "that Jesus suffered;" the Valentinians, who taught that Jesus had nothing human about him, but passed through the Virgin "as through a canal;"

the followers of Apelles, who taught that Jesus "was not manifest as God in reality;" the Adamites, who imitated Adam; the men and women of this sect met together and prayed naked. Marcionists and Cerdonians, who held there were two gods, one of good the other of evil. The Alogians, who, amongst other Scripture, rejected the Gospel of John and the Apocalypse.

The Montanists, thus described in Townshend:—"Montanus of Phrygia, a converted heathen priest of Cybele, about the year 156, commenced to declare that a larger share of the Holy Spirit rested upon him than on any other person; or, according to some, that he was the promised 'Paraclete' itself. Silly women, neglecting their homes, forsaking their husbands, and pleading internal inspiration as the justification of their folly, followed him as prophetesses through the provinces of the East. They spake many absurdities, prescribed new and rigorous fasts, magnified the virtue of celibacy over the observance of honourable marriage * * and predicted a millennium which revelation had not anticipated. They called themselves the spiritual, the pure (Cathari), the saints, the apostolical, regarding other Christians as inferior beings. At a synod held at Aquileia the doctrine of Montanus was condemned, and he himself was excommunicated, but he refused to recognise or submit to it, and "proceeded to form a new church, and to anathematise the judges who condemned him," and finally succeeded in keeping up his sect.

The Manichees, from Manes, a Persian priest, who also claimed to be the promised "Paraclete," and taught the old Persian theory of two gods, of good and evil. Ormuzd and Ahriman.

Paul of Samosata, Bishop of Antioch, A.D. 260, caused himself to be honoured with divine rites, and taught that Jesus had no pre-existence, and was a mere human being, though, by some mysterious union of the divine "Logos," or word in him, he might be called, though not quite correctly, God. Condemned and excommunicated, but he managed to keep his position and had a large number of followers.

The Ebionites, a sect of Christian Jews: Origen and other early writers of the Church distinguish two kinds, those

who denied the divinity of Jesus though endowed with a prophetic gift, and those who held that he was born of a virgin but denied his pre-existence as God. They generally acknowledged only one Gospel, "the Hebrew one which goes by the name of St. Matthew, and that one mutilated. They discarded the Acts of the Apostles, and especially the Epistles of St. Paul." (Eng. Cyclo., s. v., "Ebionites.")

Origenists, from the celebrated Origen, who, amongst other heresies, held that the Son cannot see the Father, nor the Holy Ghost the Son, and that there was no eternal punishment. At the age of twenty-one he made an eunuch of himself on account of the words of Jesus (Mat. xix., 12) but later in life confessed he had done wrong.

The Sabellians, or Noetians, from Noetus, who said that Christ and the Father and the Holy Spirit were the same; called also "Patripassians," because they said that God the Father was crucified.

Arians, from the celebrated Arius, presbyter of Alexandria, who denied that the Son was co-eternal with the Father, and asserted a difference of substance in the Trinity, contrary to what Jesus had asserted, "I and the Father are one." It is owing to this doctrine that the Nicene creed was formulated, A.D. 325.

Apollinarians, who held that Christ took a human body without a human soul.

The Antidicomarites, who denied the virginity of Mary, affirming that after the birth of Christ she was as an ordinary wife to Joseph.

The Metangismanites, who asserted that the Son was within the Father, as a small vase within a larger.

Patritianists, from Patritius, who declared that the substance of human flesh was formed by the Devil.

Colluthianists, from Colluthus, who held that God did not make evil, contrary to that which is written, "I, the Lord, create evil."

Florianists, from Florian, who held that God did create evil, in opposition to that which is written, "the Lord made all things good."

Donatists, from Donatus, who asserted that the Son was inferior to the Father, and the Holy Spirit to the Son.

Bonosians, from Bishop Bonosus, who held that Jesus was the Son of God by adoption, and not his own son.

Jovianists, from Jovian, who asserted that there is no difference between married women and virgins.

Nestorians, from Nestor, Bishop of Constantinople, who amongst other heresies, maintained that Mary was not the mother of God, but of the man Jesus only.

Tritheists, so called because they said that as there were three persons in the Trinity, so also there were three Gods.

Monothelites, so called from their principal dogma, that in Christ one will only operated. These were a branch of the Monophysites, so called because they taught that there was only one nature in Christ. These doctrines led to the most ferocious internecine war among Christians, and no history, perhaps, shows human nature in a worse light than the history of these disputes among the early Christians.

These are but some of the opinions, or so-called heresies, which the theory of Jesus the Christ gave rise to. It is with weariness of spirit that we have enumerated even these, for it is painful to see the human intellect so ingeniously exerting itself on useless subjects—subjects which were practically useless and absolutely undecidable; and the orthodox solution of one contained in the creed called **Athanasian** is just as unintelligible as the theories it supplanted, if not more so—subjects which led to the development of all the worst passions of human nature—lying, chicanery, fraud, hate, violence, and bloodshed. And we have noted these in order to point out that what has once been may be again; true, the Church has denounced them, but to denounce is not to extinguish, and subtle minds will always be subject to the same results if they allow themselves to meditate and ratiocinate on that mysterious subject. It makes one mad almost to have to write about such a subject, how much more so to think and argue about it. In truth, it drives men utterly and incurably mad. It is born of insanity and leads to insanity. The tree is bad and its fruit poisonous. Creeds are like trees, good creeds will produce good fruit, bad trees bad fruit; "By their fruits ye shall know them."

Amongst all these subtle-minded, hot-blooded, unprincipled Greek, Jewish, and African zealots; it is a pleasure to meet with one man at least, a British monk, the celebrated Pelagius, who denied the necessity of grace and the atonement, and taught that a holy life was of itself a sufficient passport to heaven. Of course, he was brought to judgment, condemned, and excommunicated. And how heresy was treated may be summed up in the words of Bishop Townshend, who, speaking of these times, observes that: "Perverted religion became the curse of the world. Men seemed to become demons, and kindled on earth the flames of hell. Compassion, indulgence, and mercy, became crimes, if the heretic were the object of their exercise." We have given the merest outline of this subject, and do not pretend to furnish you with a complete idea of the wild theories and atrocious conduct of both the orthodox and heretics in this much-admired primitive period of the Christian Church, yet enough, we trust, to show you how injurious they were to mankind.

We will now briefly describe those holy and wise men who retired into solitude for the purposes of religious contemplation and of adjoining themselves more closely to the Deity. Amongst Asiatics, this practice has been known from the earliest ages, and amongst various creeds. Many of the early Christian converts, in their desire for spiritual perfection, and to show their contempt of the gross wicked world, the flesh, and the devil, signalised themselves by lives of unusual severity, and often retired altogether into solitude.

Two Egyptian Christians, Paul and Anthony, and their disciple Pachomius, are generally accredited with being the immediate founders of Monachism, as an organised system in the fourth century. The practice spread rapidly; there was a perfect mania for Monachism, and before the close of the century, with the aid of such men as Hilarion, Athanasius, Eustathius, Basil, and Martin of Tours, it became a notable Christian institution. Poverty, chastity, obedience, fasting, and living by their own labour, were their first principles; but strange ideas soon became rife, and various abuses followed, so that in a few centuries the system became a source of almost unmitigated evil, as

regards morals and society, until, at last, it was swept away by law amongst all nations of any sense. Amongst these monks and solitaries of the earlier centuries, we meet with several classes. Such as the *Sarabaitæ*, described by Jerome, who himself retired to a monastery, at Bethleem, about the close of the fourth century.

These people lived, two or three together, without any rule, each after his own fashion. They were wont to contend with each other in extraordinary feats of fasting; yet, at other times, indulged in the excesses of riotous festivity. They were affected in dress, wearing loose gloves and sparse clothes, and indulged in frequent sighing and much visitation of young women. Another sect were called the Stylitic, or people of the pillar, founded by a converted Syrian shepherd in the 5th century. Who has not heard of Simeon Stylites, who died on the top of a pillar sixty feet high, where, it is stated, he lived and prayed continually for thirty years. Simeon the younger, however, outdid him, and lived and prayed on a column for sixty-eight years; but their greatest man, perhaps, was Alypius, a *quondam*, Bishop of Adrianople, who kept singing psalms, on top of a pillar, at all hours of the day and night, for the space of seventy years. This exerciser, however, was assisted by one choir of monks and two choirs of virgins, who sat at the foot of the pillar, and helped him with their harmony. Equally enthusiastic were the "Boskoi," or grazing monks, who sought to live like the beasts of the field, having no houses, eating neither bread nor flesh, roaming over hill and dale, singing psalms and hymns, and when hungry they cut a meal of herbs from the ground, which, we believe, they ate raw. Then there were the Gyrovagi, or whirling vagabond monks, who, according to Benedict, wandered about at will from one monastery to another, slaves of their gluttonous appetites, and even worse than the *Sarabaitæ*. The *Acœmetæ*, or the watchers, the sleepless, who, by dividing themselves into classes, kept up one unceasing service to the Deity, by means of relays of the orders. (See Eng. Cyclo., 3 v.—Monachism.) As to nuns, the lineal descendants of the vestal virgins, they also went hand in hand with the monks, and took the three vows of poverty, obedience, and chastity. This last virtue is the

subject of special eulogy in all the stories of the dark and middle ages. Benedict, in the sixth century, made severe rules, among which the holiness of personal uncleanness is conspicuous, and reformed the system. But in vain; it became as abominable as ever, only in a more sensual and worldly manner, and was found to be radically evil; so that, spite of the sainted Francis and the mild Domingo, its extinction has been decreed by law in most civilised countries, although, unfortunately, it exists still in great force amongst the Hindû, Mahomedan, Buddhist, and Mongol heathen (*ethnoi*). As to the followers of Ignatius Loyola, the *soi disant* Jesuits—who are now the only powerful monastic body in Europe—until they are all dispersed or destroyed, there will be no peace in any country which, keeping to the Roman Catholic creed of religious slavery, still foolishly expects to obtain, or even to appreciate, political freedom.

And now, as to the fine Apostolic Fathers of the Church, or writers during the lives of the Apostles themselves. The writings ascribed to them are all more or less mutilated or apocryphal. First as to Clement of Rome: Eusebius says that several large and prolix works ascribed to him were not his. The account of his life and martyrdom, by Gregory of Tours, "is considered doubtful even by the most orthodox Roman Catholics." The "Institutiones," ascribed to him, are "evidently apocryphal." His epistles only are genuine, and two of these, chiefly in praise of virginity, are "regarded as spurious." And "it is not quite certain that he suffered martyrdom," as asserted by Papal writers.

The "Shepherd of Hermas," a work after the style of the Apocalypse, is quoted with the greatest respect by almost all the early Christian writers. In many churches it was received as a canonical work. Clement of Alexandria, Ireneus, and Tertullian quoted it as part of Scripture, and Origen considered it a work of divine authority; it is now a forgotten work, known only to students of theology. The works of Ignatius are "interlopated." The so-called Epistle of Barnabas is merely a literary curiosity, and is, in itself, of doubtful origin. "Of the writings of Polycarp only one small epistle remains." It exhorts the Christians,

like that of Barnabas, to constancy in the purity of their faith and the exercise of their duties. As regards some of the better known "Saints" and "Fathers," in whom the church takes a pride, the most able and energetic prelate of the early church in the fourth century, Athanasius Archbishop of Alexandria, passed his whole life in dispute and action against Arius and his doctrine, in which both parties raised popular tumults, and shed their adversaries' blood. In the Nicene creed, his view of the divine nature is supposed to be seen, whilst the creed called "Athanasian" is now pretty well ascertained not to be his, but to be the work of another hand in a later century.

St. Cyprian, Archbishop of Carthage, about the middle of the third century, a teacher of oratory, converted from heathenism about his fiftieth year, became, like most converts, a zealot in the cause. During the persecution of Decian, he fled from Carthage, and remained concealed more than a year, and when remonstrated with, asserted that God had ordered him to do so, but in another of his epistles, charges Tertullus with having persuaded him to it. He is described as a man of harsh and ascetic austerity, denouncing not only licentiousness but the natural gratifications of the passions. In his writings we find reproofs to licentious monks and the prevalent custom of virgins living with the clergy, ostensibly for pious instruction, but really for sensual indulgence. As regards his intelligence, a writer in the English Cyclopædia thus sums up his character: "In credulity he appears to have had but few equals, if indeed he believed (which is very doubtful) all the miraculous stories he relates; for, besides his own continual visions, which happened generally to authorise some act of episcopal power unapproved by his clergy and people, he seriously appeals not only to the deeds of demoniacs, or rather, to maniacs, and to the dreams of poor and ignorant women, but to the revelations of "little boys full of the Holy Ghost!"

Councils, through his influence, now first declared the equal efficacy of sprinkling with immersion in cases of baptism, the last-named practice having prevailed up to his time, and the absolute indispensability of mixing water with the Eucharistic wine.

St. Cyril, Patriarch or Archbishop of Jerusalem in the fourth century, the commencement of whose episcopate was signalised by a luminous appearance in the sky, described as "the apparition of the cross," by several ecclesiastical writers, was one of the most influential of the early fathers and most voluminous writers of the Church. He inculcated belief in the miraculous power of the relics of saints and the propriety of venerating them; the efficacy of prayers and sacrifices for the dead; the power of exorcism, holy unction, oil and water. Christians are exhorted by him to cross themselves on every occasion and action throughout the day. He it was made a worship of the Cross itself, the true Cross being kept in a silver case, in his own church of "the Cross," at Jerusalem, where it was exhibited by him to thousands of pilgrims, who each took a chip of it away, without producing any diminution of its bulk; and this he adduces as one of the proofs of the truth of Christianity. He also taught the uninterrupted and perpetual virginity of Mary, the mother of Jesus, and he is the mainstay of the dogma of the Immaculate Conception. He held the state of virginity as so superior to all others, that he declares, at the day of judgment, the richest crowns will all be carried off by virgins. The resurrection is illustrated and proved by the fable of the phoenix, that bird which rises again complete and perfect from its own ashes. The dogma of transubstantiation is explicitly enforced: communicants are said to be made conscorporeal and consanguineal with Christ, by being distributed through their bodies; and extremely minute directions are given for the mode of receiving the Eucharistic bread and wine. His credulity and love of the marvellous are not only shown by such instances as these, but by relating, without any suspicion of their falseness, the most puerile and absurd stories. (Eng. Cyclo. s. v. "Cyril.")

St. Cyril, Archbishop of Alexandria, in the early part of the fifth century, signalised the first years of his office by plundering and suppressing the Puritan sect founded by Novatian, and by leading a furious mob of fanatics, who drove out of Alexandria the whole Jewish part of the populace; this led to a dispute with the governor of the city, Orestes, who was attacked and severely wounded by

a band of Cyril's monks. Hypatia, a lady of great learning and ability, who was supposed to exercise her influence with Orestes against the Christians, was murdered by them, and the ecclesiastical writers state that "Cyril having vowed the destruction of this accomplished woman, a party of infuriated wretches, whom the Byzantine historian, St. Nicephorus (ninth century), declares to have been Cyril's clergy, led on by Peter, a preacher, seized her in the street, and having dragged her into a church, completely stripped her, tore her to pieces, carried the mangled fragments of her body through the streets, and finally burnt her to ashes." But this Christian historian, writing about 500 years after the event, and having strong party views, must not be trusted too implicitly. However, Cyril's "Synodical letter" contains twelve solemn curses against Nestorius, bishop of Constantinople, with whom he had a dispute about the incarnation, to which Nestorius replied by twelve solemn curses against Cyril, and they both appealed to the Emperor Theodosius, who showed his impartiality by putting them both into prison. "The titles of Doctor of the Incarnation, and Champion of the Virgin, have been specially awarded to Cyril by the Church, on account of this very long and tumultuous dispute with Nestorius, who headed the Nestorian heresy, and who denied the mystery of the hypostatic union, contending that the Divinity cannot be born of a woman—that the Divine nature was not incarnate in, but only attendant on, Jesus as a man, and therefore that Mary was not entitled to the appellation then commonly used of 'Mother of God.' He enforces the adoration of Mary as the mother of God, and explicitly teaches the doctrine of transubstantiation (and con), declaring that by taking the Lord's body we become con-corporeal with God, being blended together like two portions of melted wax."

Dr. Adam Clarke observes that: "The history of none among the Christian fathers is more disgraceful to their character than that of St. (!) Cyril, of Alexandria—a man immoderately ambitious, violent, and headstrong; a breeder of disturbances, haughty, imperious, and as unfit for a bishop as a violent, bigoted, unskilful theologian could possibly be—but resolved that if the meek inherit the

earth, the violent should have possession of the sees!" Cyril was a voluminous writer, one of the most revered saints and pillars of your church—the well-beloved of the orthodox, and scarcely inferior to St. John Chrysostom, or the golden mouthed, the most renowned of the Greek fathers, who curiously enough was persecuted by Cyril's uncle Theophilus, Bishop of Alexandria, who, dying in the year 412, was succeeded by Cyril. John, who was born of wealthy parents, about the year 350, was early in life converted to the Christian faith. He first of all became a monk, and describes the manners and customs of the hermits with whom he associated as resembling those of "the Essenes in fasting, praying, reading, subsisting on vegetable food, maintaining silence and celibacy, and discarding all consideration of *meum* and *tuum*." At the age of twenty-three he was baptised, and withdrew to a solitary cavern, where he spent two years alone "committing to memory the whole of the Bible and severely mortifying his carnal affections. Having neither bed nor chair, he reposed suspended by a rope slung from the roof of his cave." This style of life ruined his health, and he gave it up for that of a preacher, and soon obtained such fame by his eloquence that he was unanimously chosen archbishop of Constantinople, and was enthroned and consecrated in 398, by Theophilus, patriarch of Alexandria, who subsequently became one of his most malignant enemies, and who is described by Socrates the historian, and others, as a man given to perjury, calumny, violence, persecution, lying, cheating, &c.

He founded a hospital, and was so famed for his charity that he was called John the Almoner. Socrates, the Church historian, describes him as sober, temperate, peevish, irascible, simple, sincere, rash, rude, and imprudent in rebuking the highest personages, a zealous reformer of abuses, extremely ready to reprove and excommunicate, shunning society, and apparently morose and haughty to strangers." Such qualities embroiled him in continual quarrels with the secular clergy, the court, and the world. His zeal for his own sect was only equalled by his intolerance of all others. He was specially severe and active against the Arians, and paraded the streets with Trinitarian

banners and singing Trinitarian hymns, ending in fighting and bloodshed between the two parties. In his visitation in Asia, two years after his consecration, he deposed thirteen bishops at one time, and in one of his homilies charged the whole episcopate with avarice and licentiousness, adding that the number of bishops who would be saved bore but a small proportion to those who would be damned. His severity with the clergy who indulged in having girls to reside with them, ostensibly for religious instruction, and his invectives against the vanity and vices of the female sex especially, led the clergy and the Queen Eudoxia to seek his ruin, and even to plot his assassination.

He was, by their united influence, deposed, but a popular tumult in his favour shortly led to his recall. From this time forward he was the victim of these his fellow Christian enemies, of whom Theophilus, *e.g.*, wrote a scandalous book about him, calling him a filthy demon and declaring that he had given up his soul to Satan. The truth, however, being that Chrysostom was too puritanic and severe for the abominably corrupt age in which he lived and which he has so well described. His ideas on education are to be found in his work called "The Golden Book," in which he directs that a "boy is to see no female except his mother; to hear, see, smell, taste, touch nothing that gives pleasure, to fast twice a week, to read the story of Joseph frequently, and to be told nothing about Hell till he is fifteen years old." (English Cyclo., s.v., Chrysostom). With such ideas, at once simple, silly, and impracticable, it is clear he must have always been at variance with the world, and however well they speak as to his intentions, they bear witness also to the narrowness of his mind and his very limited intelligence.

Such were some of the greatest "Saints" and "Fathers," you have been taught and are still required to revere. Men weak, proud, cruel, narrow-minded, unprincipled, and unscrupulous. Not that all the Saints and Fathers were so bad. Still, these were the men who helped to build up the edifice of the Church; and we will conclude our essay with some few remarks on that Emperor Constantine by whose powerful aid Christianity first became a firmly-established

and temporal power. A year before Constantine assumed the purple, *i.e.*, in the year A.D. 311, he was induced to become a Christian through a vision he declared he saw in the heavens, on his way from Gaul to Italy, to give combat to his rival Maximin, who was a violent enemy to Christianity. This vision of a cross above the sun, which appeared to him whilst praying to God for assistance in the coming fight, with the inscription over it, "By this overcome;" or, "*In hoc signo vinces.*" "He related the fact to Eusebius, and swore to its truth . . . the next night he had a vision to the same effect, and he then ordered the cross to supersede the eagle." "What are we to think of this story?" says Bishop Townshend (vol. i., p. 224). Why," we venture to reply, "That it was a story." There are three theories about it, that it was a miracle, a pious fraud, or a solar halo. Dr. Townshend adds: "There is no evidence that the event took place at all. Constantine alone saw it." Thus originated the sacred imperial standard, or "*labarum.*" He kept up the old heathen title of "*Pontifex maximus,*" thus vesting the character of High Priest and King in himself. He protected and encouraged the new faith; and, whilst issuing orders for its advancement, Jews who insulted the Christians were to be burnt alive, and the same punishment was to be inflicted on Christians who lapsed into Judaism. He adhered to several Pagan customs, and consulted the soothsayers when public buildings were struck by lightning. He established the observance of the Lord's Day, but calls it by its old name, "*Dies Solis,*" on which no work of any kind was permitted.

He tried to suppress magical rites and arts, except such as were considered harmless, the averting of tempests, &c., and to the end of his reign, in A.D. 337, was engaged in alternately persecuting or encouraging one heresy or another, such as those of the Donatists and Arians, who treated each other like demons. "The Christians who committed the greatest evils which have debased their holy profession, were but lately emancipated from the fear of persecution and enjoyed to the utmost the ample protection of the law, toleration of every opinion, and perfect equality with their late oppressors. The first use which many of

them made of their newly-acquired privileges, was to convulse the empire and insult their indulgent sovereign by the most useless, needless quarrel, on a more minute point of discipline than has ever yet afforded a pretence for theological hatred." Townshend, i., 248. (A dispute as to who was the orthodox Bishop of Carthage.) As to Arius and Athanasius, he first persecuted Arius and issued numerous decrees against the whole party, which Townshend describes "as alternately grave and gay, solemn and sarcastic, pious and absurd."

After the Nicene Council solemnly condemned Arius and his tenets, Constantine backed it up with a decree also condemning him in violent language, and, moreover, ordering all his works to be burnt; and if any one should be found, after the proclamation of the decree, to have secreted any work by Arius, and not immediately deliver it up to be burnt, "he shall die the death; for as soon as he is taken, our pleasure is that his head be struck off from his shoulders. God keep you in His tuition." From this time forward he became variable in his own opinions, favouring now one side, now the other, and issuing decrees against the Novatians, Valentinians, and other so-called heretics, couched "in the most abusive and intolerant language." Christian was ordered by his imperial chief to shed the blood of Christian, and not only were the laws of Constantine atrociously severe, but "were the basis of the miseries of succeeding centuries." (Townshend, i., 295.) Subsequently, Constantine reinstated Arius in the Bishopric of Alexandria, when Athanasius refused to receive or recognise him; and, finally, Arius was ordered to be received into the Church again, whilst Athanasius was exiled into Gaul, and remained in exile up to the death of Constantine, after which the dispute still went on as fiercely as before, and "the world saw with astonishment synod against synod in the smaller, and council against council in the larger provinces; creed opposed to creed, and bishops anathematising bishops, while both parties appealed to the civil power to execute the decrees of condemnation, and punish their adversaries with exile, imprisonment, or death." (Townshend, i., p. 307.) In allusion to Constantine's conversion, the Rev. W. H. Hoare

remarks, in his "Outlines of Ecclesiastical History," p. 32 : "Such was the glorious issue of three centuries of persecution and conflict. Next after the destruction of Jerusalem it may, indeed, be considered an incontestable mark of the Divine interposition in favour of Christianity, when we behold the subjugation of the mightiest empire in the world to the yoke of Christ, his Cross mounted on the throne of the Cæsars, and his name waving over the imperial standards!"

In reality, this was an old tyranny under a new form and name. Political and Spiritual Cæsarism, or Imperialism, combined to act yet separate in action, the object of their action being to enslave the mind and soul of man, and keep it subject to despotic and divinely-established power; the political and ecclesiastical slavery of all mankind, if possible, or as many as could be enmeshed or subjugated to their sway. It is against this pernicious, nefarious, and truly infernal league, this unholy alliance, that the heroes and men of Europe have ever since, with more or less pertinacity and success, protested, and sought to free themselves; all such are truly Protestants, and would have succeeded in their noble efforts for the release of their fellow-creatures from this slavery, political and ecclesiastical, temporal and spiritual, but for the unfortunate tendency of the ignorant and easily-deluded masses to hug their chains, so only they are gilded or covered with silk of many hues. An unfortunate and perverse tendency to desire escape from trouble, the trouble of thinking and acting for themselves. The desire to get someone to rule them, and someone to give them a creed. The desire, like sheep, to have a shepherd. The desire to live in peace and quiet, and make money, and amass wealth, and live like fat pigs in a sty, and enjoy life on earth, and be assured of life and heaven hereafter. Sensual and weak-minded, they only want to wallow in ease and luxury, and are frightened even at the shadow of a new thought.

But this may not and must not be. Men are not sheep, helpless without a shepherd; not sheep, unknowing how to act without a dog to guide and harry them; nor are they pigs to be allowed to wallow in the enervating mire of thoughtlessness and luxury. Donkeys, indeed, too many

are; obstinate as mules, lecherous as monkeys; subtle as foxes; ravenous as wolves; cruel and blood-thirsty as tigers; venomous as serpents. To all such we bring the order of destruction and death. They shall cumber the earth and poison the air no more. They shall die and not live; for they are the enemies of man and God; unless they will turn from the error of their ways; unless they will repent and reform; unless they will turn from their wickedness they shall not live. Earth is tired of them, and Heaven rejects them; but the righteous shall flourish for ever.

And now we will sum up briefly the main points of this essay. In the first place, let us take the popular idea of Jesus as a man of sorrow and acquainted with grief, as one who never smiled; as one who was so meek that he went like a lamb to the slaughter. Now the facts are, that he says himself, the Jews objected to his being Christ, because "He came eating and drinking, and they say, behold a man gluttonous, and a winebibber, a friend of publicans and sinners." (Mat. xi., 19.) To the disciples of John, who asked him why they and the Pharisees often fasted but his did not, he replied, "Can the children of the bride-chamber mourn, as long as the bridegroom is with them?" (Mat. ix., 15.) He was present at a marriage feast, and when the wine was deficient, is stated to have turned water into wine, for the guests to drink; and no doubt behaved as became a member of such a festive gathering. His miracles often consisted in giving food to his followers, and indeed, his last act, after he was crucified and appeared to his disciples, was to eat in their presence bread, and "a piece of a broiled fish and of an honeycomb." (Luke xxiv., 42; Jno. xxi., 13.) With what special sorrow or grief was he troubled? Until the close of his career he had little to vex him. He was a popular preacher; a favourite of the poor, to whom he declared he came specially, and not to the rich, who he denounced and condemned. Originally a carpenter's son, or brought up as such, he could not have known any comfort or luxury which he lost by his new life and calling. He could never lack anything, for all the possessions of his followers were held in common. He was allowed by a

great number to be the Messiah he declared himself; he was treated with a popular ovation, and hailed as King of the Jews—that promised King, who was to redeem the race from servitude, and by one or more of his disciples, he was received as God Himself incarnate; and he declared himself that the harvest was truly plenteous. If his claim was rejected by the wealthy and educated of the community, he could hardly be surprised or vexed at that, for he absolutely, by his teaching and the whole spirit of his discourses, refused their participation of his favour. He “came to the *lost sheep* of the house of Israel.” He did not come to call the righteous, but sinners to repentance; he that was whole needed not a physician. The poor were the elect of God; a camel could more easily pass through the eye of a needle than a rich man enter heaven. He never experienced the loss of wealth and reputation; he never felt the dire pangs of despised human love; he never knew the affliction of a faithless wife; nor how sharper than a serpent’s tooth is it to have a thankless child.

Nor could he have been afflicted with disappointment of his own hopes and his special claims to divinity; but obtained the success of both, as far as anyone could reasonably expect, under the circumstances in which he appeared; when so many, who knew him personally, must naturally have asked the question, “Is not this the carpenter’s son?” one whom they had seen from childhood up, as a common mortal, amongst themselves.

He was followed by many enthusiastic believers in his mission, and women ministered to him, one of whom, as it is related, washed his feet, and dried them with her hair (Luke vii., 38); a proof of love and veneration.

As to his meekness, he certainly was full of a divine love which induced the tenderest emotions, and of a humility which was frequently touching; but he could be angry, and indeed violent, at times, as when he drove the money changers out of the temple, and when he attacked the Pharisees and Scribes, in terms of denunciation and abuse which have seldom, if ever, been surpassed in their bitterness and unsparing character.

That he neither resisted his captors nor defended himself at the tribunal, was the simple result of knowing that

any attempt at resistance or defence were, in each case, utterly useless. Besides which he had a certain line of conduct to pursue, in order that the prophecies of Scripture might be carried out, and he virtually sought the punishment which was finally meted out to him, in spite of Pilate's kindly efforts to save him.

As regards the community of goods, which we have already spoken of, there can be no doubt whatever, that it was instituted as an absolute rule of life for all his followers, and was intended to be applied to all mankind. Jesus was, indeed, as regarded his social system, a Democratic Socialist and Communist of the purest type, and has been justly, and with reason, claimed by the Socialists as one of their chiefs. Nor can anyone honestly deny it, however unwilling they may be to admit it, seeing how damaging it must be to Christianity as a form of social life; yet absolutely necessary, being of Divine command, as instituted by God himself incarnate. The Abbé Fleury, in his "*Costumbres de los Christianos*," p. 29 *et seq.*, expresses himself thus regarding the primitive Christians: "They lived in common, reducing to money all their goods, which the apostles, and subsequently the seven deacons, distributed, giving to every one according to his necessity, with such fidelity and prudence, that there was not a poor person (*un pobre*) amongst them."

"See then, here, a palpable and real example of that equality of goods and of that life in common, which the legislators and philosophers of antiquity regarded as the most proper method to make men happy, without, however, succeeding in carrying it out. Although with that object in view, Minos established common tables in Crete, during the earlier Greek period; and Lycurgus took such precautions to keep luxury and riches out of Lacedemon. The disciples of Pythagoras put their goods together in common and formed an inseparable society, called in Greek, "*Coinobion*," from whom the Cœnobites (monks) took their beginning. Finally, Plato pushed this idea of community to excess, desiring to do away also with distinction of family. All these perceived clearly that in order to form a perfect society, it was necessary to give up this being *thine* or *mine*, and all *private interests*. How-

ever, to make men do this, was not effected without trouble; and in order to persuade them to it, they made use of harangues, since only by the grace of Jesus Christ can men's hearts be changed, and the natural corruption of human nature be cured.

The Jews, as being better instructed by the law of God, had amongst themselves the most perfect examples of life in common. These were the Essenes and the Therapeutæ. "The Essenes existed only in Palestine, to the number of about 4,000. Their habitation was the field or open plain, their exercise, husbandry and businesses which injure no one; they lived poorly and in common. The greater number did not marry. They dedicated themselves to prayer and to the study of the law, especially on the Sabbath; they believed in Hades (*Hado*) and divination, and were the most superstitious of all the Jews." Now this description, given by the Abbé Fleury, is taken principally from Philo and Josephus, the latter of whom once belonged to the society, and is generally correct, but he fails to state that this was the third great sect in importance amongst the Jews, at the time of Jesus's appearance, and that they expressly approved of celibacy, dressed in white, explained the Scriptures allegorically, and sent gifts to the temple, but never offered sacrifices there.

In the "Journal of Sacred Literature," 1853, we read: "Philo relates that the leading principles of the Essenes were that God can only be worshipped in the Spirit and in truth, by inward virtue not by external observances, and that virtue consists in pure and disinterested love of God and our neighbours; that oaths were prohibited, simple affirmations being considered sufficient. They dressed in white, and disapproved of marriage."

This is the teaching of Jesus himself. "It has been supposed, with considerable probability, that the early Christians derived many of their customs and opinions from the Essenes," and John the Baptist was apparently a member of the sect, to which, also, Jesus most likely originally belonged; if he did not spring from the Therapeutæ, an offshoot of the Essenes, who flourished mostly in Egypt, where it is stated Jesus was in his childhood, and who were more strict in their habits and more con-

templative in character than their brethren in Palestine, and were also distinguished for their power in healing diseases, whence their distinctive title of "Therapeutæ" or healers. Our own opinion is very strong that Jesus came out of this sect, which continued in existence down to later times, and, perhaps, merged finally into a sect of Christian Therapeutæ, the origin of monkery as argued by Bellarmine and other Roman Catholic writers. (See English Cyclopædia, s.v. "Essenes.")

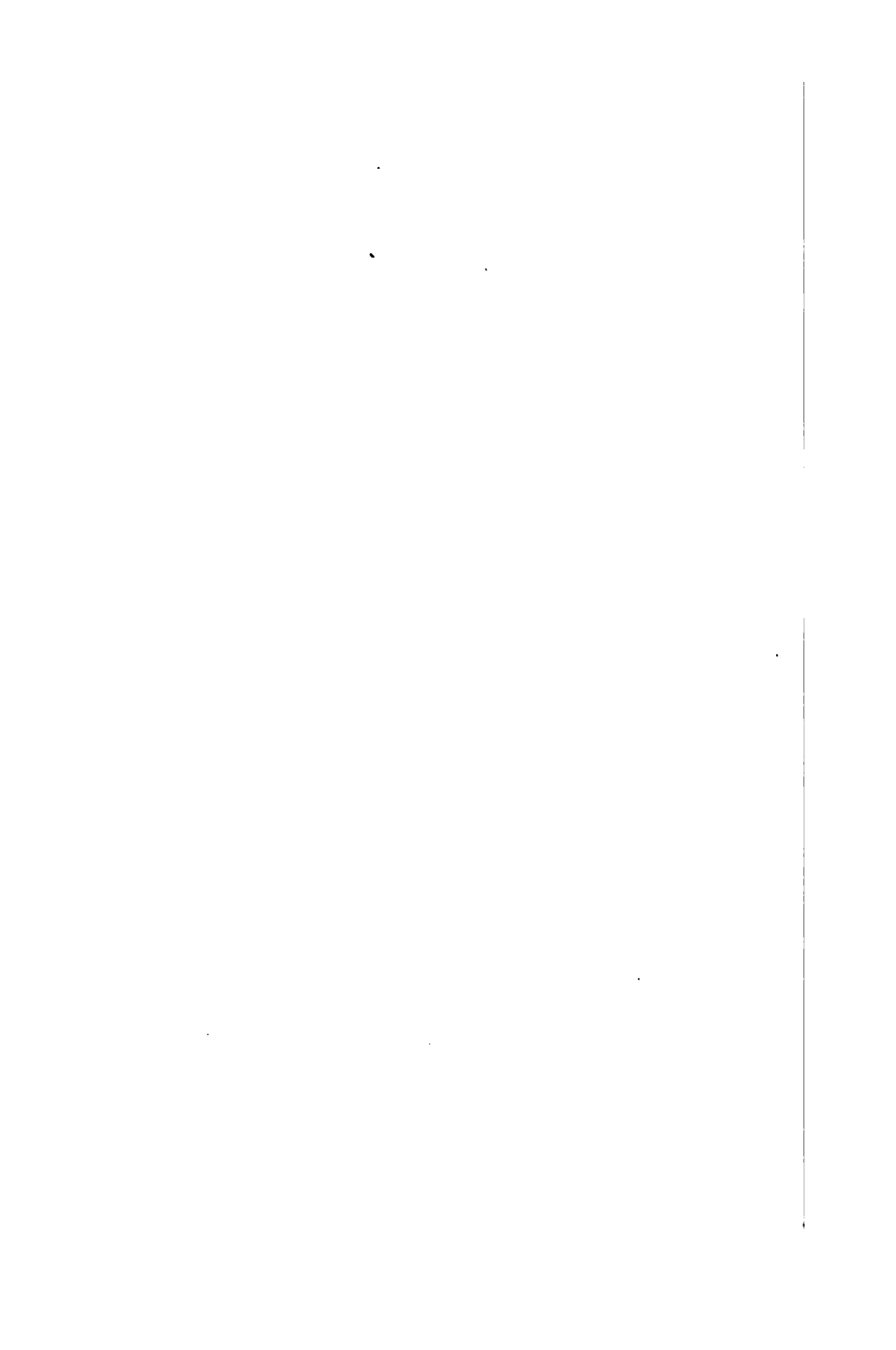
"If they lived in this manner," remarks Fleury, "under the law which did not guide to perfection, we need not be astonished that in a state of grace they practised the same virtues in greater purity and perfection; and that is what we see in that (the first) church of Jerusalem, and subsequently in all churches, in the monasteries, and other religious communities." The church then approves and defends this community of goods, as being the most perfect state of life, founding its approval on the words of Jesus, Matt. xix., 21., and it is only the corrupt nature of man which prevents its being the proper law of life, and best form of society for us all. But we may well leave such a line of argument to itself. We take human nature as it is, and contend that neither theoretically nor practically is a community of goods and a life in common desirable for or beneficial to mankind. We insist most emphatically on the law of *meum* and *tuum*, and regard those who would confound this distinction and do away with this law, as the worst of teachers and the greatest of pests to society; and we would point out that the direct assertion and practical observance of this pernicious error is to be found in the words and acts of Jesus and of his primitive followers; that they do not and cannot deny it, but justify it and glory in it. They, or we, are therefore absolutely in the right, and we fearlessly challenge the verdict of mankind on the subject. Celibacy and poverty are also equally divinely established rules in this creed, and are inculcated as special virtues. Whereas, in truth, celibacy is either a fault, a misfortune, or a disgrace, especially amongst men, is in itself immoral and leads to immorality. Marriage is a sacred duty imposed on every human being, and you cannot fail in performing it but at

your peril. Poverty is also a misfortune and an evil, into which thousands are born, and from which it is their bounden duty to seek to free themselves by their own exertions. Who would be single, who would be poor, if he could help it? If any such there are, they are foolish or insane. Without money, you can do little good to yourself or to your brethren, and lose the means of doing a world of good, as you are sure to do, even in the ordinary ways of life, unless you are a miser or a profligate. We implore you to weigh these matters seriously, do not shirk their consideration, and endeavour to devolve the duty of a decision upon others. It is your duty, your own duty, each person's duty to do so. Choose, we beseech you, between the one or the other of us: your own happiness and welfare, the happiness and welfare of the world depend upon your decision. You may not neglect it, you may not postpone it, without danger to yourself here and hereafter. It is not given to man to have the truth presented to him twice. If we are right then is Christianity wrong: if we are wrong then is Christianity right, and we call upon you to put its principles into practice, and cease to be Christians only in name. But if it is as we assert, an error, a delusion and a snare; if in your conscience you admit the reasonableness, the advantage, the truth of *our* principles; then we implore you, be not lukewarm, choose frankly, hold firmly, act boldly, and come out from a Church which can only lead you into mischief and evil; desert its ranks for ever, and join us heart and soul, and with all your might, and with all your strength, and by every means in your power aid us to destroy it and sweep it from off the face of the earth, so that error, and folly, and impiety shall be things of the past, and our descendants live and progress for ever under the law of justice and truth, and love and righteousness. Come out of darkness into light, out of slavery into freedom, until all the races of men shall be conjoined into one brotherhood, owning one Father, acknowledging and worshipping one Supreme Being, and living under one law—that of Love.

THE STORY

OF

THE KING'S SON.



THE STORY
OF
THE KING'S SON.

ONCE on a time there reigned a king, a great king, indeed, the greatest the world has ever known, and he had many sons. Now one of the sesons, by name Amaranth, without being positively of a bad or wicked disposition, was yet, by nature, roving and inquisitive, and set forth at an early age to see mankind and view the world and its ways. Many lands did he visit, and many dangers did he happily escape; he joyed much and suffered much; not always blameless in his pleasures, and at times lawless and wilful, he yet never forgot his father and king, nor ever ceased to love and revere him. Tired at last with long travel, after much suffering and disappointment, worn, wearied, and sick at heart, the time came when he longed to be at home; and to return to the presence of his father. About this time Amaranth was seized with a violent fever, and was for days unconscious and delirious, and on his recovery found that the memory of the past, of his old home, and of his father, even, had departed from him, though the longing to return to him was still as strong, nay, even stronger, than ever. Now the place wherein he sojourned when this home sickness fell upon him, was a vast city, much larger than any you have ever seen, much larger than London, or Paris, or Constantinople, or Benares, or Calcutta, or Yokohama, or Pekin,—a wonderful city, inhabited by an extraordinary variety of men, of many colours—white, yellow, red, brown, orange, and black, who dwelt in separate quarters, and kept more or less together, but they all professed obedience to the great king, under one title or another, from whom, indeed, the city had received its charter of freedom and many privileges; and the name of this city was Terrapolis.

It was one morning in the bright month of May, when the air resounded with the song of many birds, full of life, and joy, and love, the sun brightly shining, and all Nature, animate and inanimate, appeared thrilling with the delight of existence, putting him in mind of his own dear home far away, that our foot-sore, worn-spirited wanderer sallied forth from his lowly lodging and inquired his way to the gate which should lead him on to the roadway to his native land; not being yet thoroughly acquainted with all the devious routes of this wonderful city, he found himself unexpectedly in that quarter of it which was inhabited chiefly by the Mongolians, a very numerous and industrious body of men, who were all hard at work at their respective callings, careless of sun, and sky, and birds, with their eyes bent down on the work they had in hand, and regardless of all besides. Past one hard-working man and another he walked, without caring to disturb them at their labours, so busily did they seem engaged in them, till he found himself near the city wall, and saw approaching him a venerable figure, an old man with sensible and kindly features, who came slowly forward, leaning on a staff, surrounded by a number of friends, to whom he addressed himself as he walked. Directly Amaranth saw him, he had no doubt but this must be the celebrated and deservedly respected Koong'-foo-tze, the great philosopher, teacher of the Mongolians, and also their chief magistrate. With uncovered head and lowly reverence did Amaranth then approach, and venture to address the sage, asking him if he could show him the way to the Gate of Death, which led to the Land of Bliss, where his father's kingdom lay.

"Young man," replied the venerable master, "I know nothing of the Land of Bliss you speak of, or of your father or his kingdom. The Gate of Death, indeed, is close at hand, and we are even now returning from it, having been performing family rites at the tombs of my ancestors, in the great national cemetery with which the gate is connected. As regards any Land of Bliss beyond, I confess that I have heard of such in olden time, but am strongly of opinion that its existence is a myth, for I have often peered into the mists and darkness which surround our cemetery, and have seen no gleam of light nor

promise of any Land of Bliss, although sometimes, here and there, I have fancied, I saw a snow white mountain peak ; but I have had a wall built all round the cemetery, for so many of my children, who came to perform their sacred family rites, were induced to venture outside it and lose themselves, or, if they returned, seemed to have become quite insane, perhaps from eating some poisonous berries, that I thought it best so to do. Besides, they not unfrequently vexed me with inopportune and foolish questions about this very Land of Bliss you speak of ; this far-off land, ruled over by a great king. Now, what should I know of such a place, which must lie an immeasurable distance beyond the walls of this city, outside of which I have never yet budged a step ; and don't mean to, until I know my way well about it, which will take me a long time to do yet. I see not the slightest practical use in such inquisitiveness. As regards returning to your father, you do well, my son ; indeed, you should never have left him. I fear the neglect of your filial duties has led you into the present forlorn state you find yourself, who say you are one of the king's sons. Filial obedience, my child, is at the root of all virtue, happiness, and well-being, individual and national ; but I will not keep you, I see you glance impatiently towards the cemetery ; and although I cannot pretend to show you any route to your Father's land, yet some little farther on, southwards, to the quarters of the Cambodians and Siamese, you will find a road which, as they pretend, will lead you on to the accomplishment, perhaps, of your desire, and to your journey's end. Fare ye well."

Curious, thought Amaranth to himself, as he turned away from the venerable and polite philosopher, how Koong'-foo-tze's eyes seem always either bent upon the ground in meditation, or else directed with a piercing glance at the person he is addressing—it appears to be a general and distinctive characteristic of these Mongols, that they never look upwards at the sky, nor much around them, but always on the way they are going, or at the person they are speaking to ; well, perhaps that is better than star-gazing, and may save them from many a fall in the dust or mire.

Thus meditating he proceeded towards the quarter of the Cambodians, and in his reverie ran against a figure

standing outside a vast temple, which he was regarding with a fixed look of devout admiration. The stranger, an elderly man, was of a dark chocolate-coloured complexion, fat, short, and squat, with shaven crown, and clad in an ample yellow silk vest, whilst in his hand he held an umbrella, with which he shaded his shaven head from the sun. He was, indeed, a talapoin, or priest, attached to the great temple in the Siamese quarter of Terrapolis, a little beyond the Cambodians.

After a most humble apology for his unintentional rudeness (for a talapoin is a very sacred person), an apology received with ready politeness by the priest, Amaranth ventured to ask him whether the Gate of Death, which led to the Land of Bliss, ruled over by the Great King, was in the neighbourhood. The priest, whose fat face bore naturally a sly good-humoured expression, regarded Amaranth with evident astonishment, and even terror: "Hold! hold!" he said; "my young friend, what is it you are talking about? things are not done in this off-hand way here. Softly and gently, if you please, and have reverence both to the Great Being, who I presume you allude to, and to myself, his humble agent. The Gate of Death you so slightly allude to is not far off; but, let me tell you, my friend, that it is no slight matter to prepare yourself, by life-long virtue, and the performance of the most essential duties, before any one can hope to approach it without trembling, fear, and awe, and none of this can be done without our assistance; if it were not for us holy men, who instruct you and guide you, it is impossible to say how long you might be wandering about Terrapolis, in one form or another, perhaps of the lowest description, and never be able to get out of the Gate of Death at all. But I see you are a stranger here, and perhaps are ignorant of the requirements demanded of every one who presumes even to attain to final beatitude."

"I am, indeed, a stranger in Terrapolis, reverend sir," returned Amaranth, "and, anxious as I am to return home, will gladly learn from you what is required of me before I may hope to succeed in the object of my journey."

"Your language, still, is somewhat incomprehensible,"

answered the talapoin, "and you appear to have no just ideas as to death and eternal beatitude. Understand, then, that there is no such thing as death, in the sense of annihilation, so long as you are a sinful being; and if you have not practised the cardinal virtues of alms, morals, purity, truth, abstinence, and confession, and have faith in Buddha, you will continue to rove through a more or less painful series of transmutation into animal bodies, incapable even of entering one of our twenty-seven heavens; and it is impossible that you should ever attain to the state of complete happiness, that of perfect repose, and become annihilated and absorbed in the Great Spirit of the Universe, who, incarnated at various times in Terrapolis, has, in the form of Buddha, taught us that by these means only can we escape the painful experience of perpetual transmigration in the bodies of higher or lower kinds of animals, accordingly as we are virtuous or vicious, until, by continual practice of what is good, and under the protecting genius of Sommona Codom, the beautiful himself, we may, finally attain to the blessed state of Ni-ri-para, in which, freed from the grossness of sin and matter by successive changes of ever increasing purity, we shall sink at last into eternal repose, upon the bosom of the Great Unfathomable. Belief in Sommona Codom, begotten by the Sun of a Virgin, and the constant practice of all the virtues, but especially of alms and confession, is requisite for the attainment of this blessed result; above all, remember, alms and confession, and I shall be happy to receive both from you as a necessary commencement for the journey you propose to yourself."

"I thank you, reverend sir," replied Amaranth, "for your explanation of what is required of me to attain a final state of beatitude; but the beatitude you speak of is not what I seek or desire, neither perfect repose, complete absorption in any other being, nor perfect annihilation have any charms for me, and I should much prefer, by leading a moderately virtuous life, to become a continual dweller in Terrapolis, under some human form or other, for the meanest life is not without its pleasures; and there is much that would amuse and interest me even in Terrapolis itself for many years to come. And, moreover, you must

know that the Supreme Creator does not allow the soul of man to enter into that of any other animal. As to repose, I confess I would rather be a war horse than an oyster; and the prospect you hold out is rather that of eternal death than eternal life. My journey's end clearly does not lie in your direction, and I must seek elsewhere for the road to my Father's kingdom."

With these words Amaranth bid the talapoin adieu, and went on his way to the neighbouring quarter of the Burmese, when he came suddenly upon a rather broad stream. A ferry boat took him to the other side of the stream, and landed him someway up one of its branches, in the populous parish of Calicut, from whence he proceeded to that of Benares, both in the quarter of the Hindûs, for he had heard that in this quarter was also a Gate of Death, which was supposed to lead to the happy Land of Eternal Bliss. As he wandered on, admiring the fine effect of the buildings as they rose one above another, over the banks of a broad river, the sun streaming brightly over tower and terrace, he observed an old man of grave aspect and gaunt figure, whose skin, stretched and shrivelled like parchment over his bony limbs, was black with exposure to the sun, and partly, perhaps, with dirt; his eyes wore a stony expression as he stood in a contemplative attitude regarding the course of the stream, which he watched with dreamy gaze. As Amaranth drew nearer, he heard the old man murmur, "So onward flows the river of my life, to be swallowed up in the great ocean of Brahm." Amaranth now ventured to address him, and said, "Venerable sir, truly does time glide away like a flowing stream, yet do I hope not to be finally lost and swallowed up in the wide spreading ocean. I am a stranger here, and seek the Gate of Death, which I am told is in this quarter, and which opens on a road leading to the Land of Eternal Life and Bliss, ruled over by the Great King."

"You speak knowing not what you say, nor to whom, apparently," returned the old man; "thou art doubtless one of these Feringhi, infidel Christians who seek to destroy our sacred religion. Go your own way and disturb us not. You should know by my girdle and tantra that I am a *guru*, dedicated to the worship of Vishnu the Preserver,

and that my curse has power enough to make the gods themselves tremble."

"Pardon, oh venerable sir," replied Amaranth, "one who unwittingly has disturbed you; believe me, I meant not to offend you or to speak against your creed. I am a sojourner only in Terrapolis, and come from that Land of Bliss far away, where rules my Father, the Great King, to whom I long to return; and I have been told that there is a Gate of Death in this quarter of the Hindûs, which opens upon the road thereto."

Then spoke the *guru*, "I understand not clearly what you mean. There is a Gate of Death, indeed, in this quarter, which conducts in time to final beatitude, but only by a holy life, and after many purgings from fleshly lusts may any hope ever to enter that holy state. Come with me into this holy temple, and, having performed the necessary rites, then mayst thou approach the image of the Deity, and pray for thy final return to the Great Spirit of whom thou art a minute portion."

Entering the great temple with his saintly guide, Amaranth performed, under his directions, the rites in honour of the reproductive power of nature, and leaving his conductor, who had fallen into a state of ecstatic meditation on the wonders of the holy name of "Aum," from which it would have been sinful to awake him, proceeded further into the body of the temple; as he advanced, the gloom became deeper and deeper; gigantic figures of hybrid form loomed heavily in the obscurity; fitful flashes of light gleamed suddenly from one point or another, and were swallowed up in the surrounding gloom; the weird figures of monsters and of gods, of devils, men and animals of monstrous shape, dimly seen in wild confusion; the dead silence and the sense of loneliness filled Amaranth's bosom with an awe akin to panic fear. Oppressed by the intense silence and utter darkness he felt anxious to retrace his steps, and was about to do so when a noise like that of thunder shook the earth; a bright light, swifter and clearer than lightning, flamed upon the scene, and the figures around him seemed to be in motion, and looked like life.

Interchanging, commingling, rising, falling, and shifting from one shape into another, appeared a scene of chaotic

confusion ; suddenly all was lost in mist and gloom, and darkness once more fell upon the scene. But for a moment only ; the light again was shed on all around, but no figures were longer to be seen ; only a silent, empty space ; a mighty flood of waters without limit, in which swam one solitary fish. As Amaranth watched its motions, it changed suddenly into a gigantic tortoise, who appeared supporting a globe resembling this earth, around and about which a tremendous commotion became visible. Supernatural beings, some of divine appearance, some like gigantic monsters, arose out of a sea resembling milk, out of which emerged a vast mountain ; around it was curled, in numerous folds, a monstrous serpent with a hundred heads, some of the figures dragged him by the tail, some laid hold of his heads and pulled with such force and rapidity that the great serpent writhed and shuddered again ; his hundred trembling mouths made the universe resound with hisses ; a torrent of flame burst from his bloodshot eyes ; a hundred black pendent tongues palpitated and vomited forth a deadly venom, which spread like the ink of the cuttle fish all around, and discoloured the sea of milk with a dusky blue. The figures divine and gigantic fled in dismay ; one only, bolder than the rest, took up some of the poison in his hand and rubbed his body till it also became a dark blue. For eleven thousand years, which to Amaranth seemed but as a minute, this terrible struggle was maintained, when the mountain was about to sink into the darkened sea, but the blue figure now suddenly assuming the shape of a gigantic tortoise, slid beneath and supported it upon his back. Then appeared, emerging from the sea, a great cow, a horse with seven heads, an elephant with three trunks, and a large tree with numerous female figures who conjoined themselves to the beings of divine appearance, and snatched at a bowl of delicious butter which a figure like that of a son of men, bore in his hand ; this they swallowed greedily, leaving not a morsel remaining, and then rose triumphant to be seated on rich thrones, placed above the globe, around which the monstrous giants, who appeared to be evil spirits, wandered and sought to destroy them, but in vain. Again all was darkness, and when the light next dawned upon the scene, Amaranth

observed a great wild boar rending a figure like that of a man. Suddenly the boar changed into a figure half-man, half-lion, which rushed upon another figure similar to the last who was slain and torn to pieces. The man-lion then was transformed into a dwarf, who, with three strides, suddenly shot up into a giant, and stood upon earth, air, and heaven; shifting his shape two or three times. The figure again appeared as a beautiful youth—a shepherd boy—who waged war with evil upon the globe in every shape it could assume, and finally subdued all the giants and devils who had disturbed its peace, and then reappeared as a richly-clad, jewelled, and crowned monarch, reclining at full length in an attitude of meditation and repose, resting upon the serpent of a hundred evils, whose convoluted body formed his couch, and whose many heads, with outstretched tongues, bent over him as a guardian canopy. Then suddenly darkness fell again over all, and a blackness and silence, as that of deepest night, succeeded.

As Amaranth remained astounded and bewildered by the strange and hideous visions he had seen, a voice was heard piercing the obscurity, saying: "Mortal, what thou has been permitted to see, is a vision of the past, the future is yet to come; the day is not far off when the figure thou hast seen shall once more and for the last time appear on earth to combat and destroy the evil spirits, to cleanse and purify the disturbed earth, of which the globe thou sawest was a symbol; then shall come the reign of Brahm, the unutterable, the invisible, the all-pervading; then shall matter cease to be; all created things shall be finally absorbed into the all-pervading, as drops within the ocean; thy soul, amongst others, must yet flit from shape to shape until it shall become fitted for that final state of beatitude; your vital faculties, the transitory elements of which your body is composed, will then be obliterated and absorbed absolutely and completely in the Eternal Essence, both name and form shall cease to be, and you shall become like Brahm himself, without parts or members, invisible, inactive, silent and happy for ever.

The voice ceased, and a roar like that of the heaven's artillery broke upon the ear, the walls of the temple were

levelled to the ground, the gods, and monsters, and devils, lions, elephants, and serpents had disappeared, and Amaranth found himself standing in the open air, and encircled by the blessed light of the sun on the banks of the great river where he first encountered the *guru*. He looked around him and felt a relief such as one may experience who has been awakened from a hideous dream, or one who, after the delirium of fever, feels the cool air of heaven breathing happiness and health upon his heated brain; or one who, having been chained up amongst madmen, is freed by some good angel and restored to the society of his fellow-creatures, happy in their health and joyously engaged in all the labours and pleasures of their daily life.

Calling silently upon the Great Spirit for protection and strength, Amaranth turned his steps towards another quarter of the city, but in doing so found it necessary to pass a magnificent temple, dedicated to Siva the Destroyer, covered with sculpture, amid which was prominently represented a horrible figure, seated, having three or four faces, and numerous arms, in which he held various mystic symbols, whilst snakes curled round his arms and hung from his ears, and round his blue-stained neck hung a necklace of skulls. Sometimes the face was single, and frightful to behold; his eyes glowed like live coals, great tusks burst through his thick lips, and his necklace of skulls was intertwined with writhing snakes. Into this temple, after his experience of that of Vishnu, Amaranth felt no desire to enter, and indeed, it would have been difficult to do so, if he wished, for the space in front of it was crowded with human beings, amongst whom were to be remarked numbers of *fakirs*, or holy men, some of whom were filthy and disgusting to look at, smeared all over with mud and ordure, truly most repulsive objects, who, by these strange means, sought more rapid entrance to the abode of Siva. Some were bent double by long continued position in that shape, some had their hands clenched and their finger nails piercing through their flesh, whilst others were being swung high up in the air, suspended by iron hooks through their flesh, which sometimes broke, and then they fell with a horrible crash to the earth, and were thus supposed to be rejected by the cruel deity they sought to propitiate.

Loud shouts and screams now arose above the confused din of the seething mass of wretches, and three colossal statues, placed on heavy-wheeled cars, were to be seen, dragged along by the crowd, now maddened into religious fury, and the heavy wheels went on, crush, crush, crushing the miserable bodies of the victims or martyrs, who were thus supposed to find a sure entry into Heaven, or that Paradise which the priests held out to them after this life.

Shuddering and sickened, Amaranth turned away from the maddened crowd, whose conduct brought humanity into contempt. Onwards then went our Prince into the quarter of the Thibetans, where he met with several more persons of deranged intellects, of a similar character to those of Burmah and Siam, some of whom were engaged in placing long scrolls of writing into a kind of small windmill, or barrel, raised upright and revolving on a spindle, which was worked by water beneath and sometimes by a fan above, both air and water serving to make the machine revolve with whatever prayers it might contain, and thus they hoped to obtain their prayers granted for here and hereafter. Leaving these poor insensate people, who were induced by hopes of Heaven and the teaching of their priests or *gylongs*, to act in this ridiculous manner.

Sighing over the follies of human beings, Amaranth now proceeded further west, and came into a part of the city formed into parks, beautifully diversified by hill and dale, rich with varied foliage and the scent of odorous flowers. Emerging from a well shaded and woody tract, he came suddenly upon a beautiful scene—a garden resembling Paradise, over which the sun shed a rich light; green pastures were there, sweet singing birds, and roses and many-coloured flowers, whilst a gentle stream meandered through the vale. Near its banks, and seated beneath the shadow of a vineyard, Amaranth observed a party of men, mostly of middle age, of handsome and indeed intellectual features, though somewhat bloated, apparently with indulgence in sensual pleasures. The sound of music fell upon his ear, and whilst maidens in the first blush of youth handed wine round to the company, one of them, who appeared to be the principal person or host, sang in sweet yet plaintive tones, the following verses :—

"The enjoyments of life are vain; bring wine, for the trappings of the world are perishable.

"I call that prosperity which comes of its own accord; for the pleasure of Heaven is tasteless, if purchased by painful labour.

"Pass your five days of existence in pleasure; for time is fleeting.

"I am standing, O cupbearer, on the brink of the Ocean of Annihilation; seize the opportunity; for the wine raised to the lip may not even reach the throat.

"Come, for the house of hope is raised upon a weak foundation; bring wine, for the foundation of life resteth upon the winds.

"I will seat my love, like a queen, on a bed of roses; I will make her a garland of hyacinth, and her bracelets shall be of jessamine.

"Should I chance to get a kiss from the lips of my love, I should immediately become young, and live another age.

"It is the feast, and the season of roses; bring wine, O cupbearer!

"Value the few remaining days of the roses; the harp is tuneless without the voice, and the wine is naught without my love.

"Enjoy the spring, that you may be happy; for the roses will blow when you are no more."

The singer, whose eye had rested upon Amaranth, rose at the conclusion of his song from the couch on which he reclined, and, accompanied by a beautiful maiden, approached towards him, and thus addressed him:

"Fellow mortal, it would seem that you do not belong to this province; as a stranger I venture to salute you, and beg that you will favour us with your company. Life is short, and the years fly by like an arrow from a bow, therefore we have met here together in this vineyard and rose-garden, lulled by the rippling waters of the river, to pass the remainder of our days in happy carelessness."

"Pardon me, courteous sir," replied Amaranth, "but I am a stranger and wanderer in these parts, and seek neither repose nor pleasure, but even the Gate of Death, which opens on the road to the Kingdom of my Father in the far off land."

"Alas, my friend," said the host, "why seek out, before your time, that gate through which we must all finally pass? Let be; what will be, will: the decrees of Fate are neither to be hastened nor evaded. In the meantime, let us eat, drink, and be merry, for to-morrow we die—rich and poor, the wise man and the fool alike—and who knows what will then become of us? Do not delude yourself with vain hopes: man is no more than this bowl which I hold in my hand, which, falling to the ground, is broken into a thousand pieces and destroyed for ever, whilst the wine which blushed within its rim and lent it an added beauty, sinks into the ground and is seen no more."

"That is not my faith," replied Amaranth, "I have a hidden hope, a firm trust, a longing love, which will yet be gratified, and still must travel onwards till I find the road to my home."

"Well, well," returned the host, "an' you will not be wise and join our social party; you must e'en go your own way; as to the road you speak of, I know not where it lies, but there is a Gate of Death further to the west, in the quarter of the Faithful, and if you are one of them you may, according to your creed, reach Paradise, though you will find there no pleasures greater or very different to ours. If that is the place you speak of, you will find no difficulty in getting there, if you only hold fast by the skirts of the Prophet; but believe me, and it is a Sufi tells it you:—

'One thing is certain, that life flies;
One thing is certain, and the rest lies:
The flower that once has blown for ever dies.'

I will now return to the company; mortal, farewell."

The sun was declining in the heavens, and "all the air a solemn stillness held," as Amaranth was passing the confines of the flowery land of the Sufis; the sun sank lower and lower, the golden crescent of the young moon rose softly above the horizon, and when day and night were blending into one, Amaranth found himself in a lonely vale before a spacious building of many pillars and domes, and from the top of a high tower saw a figure which stood out in sharp distinctness against the waning light, blowing a horn, and pronouncing these words in a

loud monotonous tone: "God is great, there is but one God, and Mahommed is his prophet. Come to prayers. Come to the temple of Islam. There is no God but God." Amongst the worshippers who now entered the portal of the sacred building, for it was indeed a temple, Amaranth was particularly struck with the looks of one aged man, whose fine features bore the stamp of the warrior and poet, and who, having pronounced the formulary to himself and bowed towards the East, was preparing to enter the mosque. Amaranth felt attracted by the noble bearing of the man, and after a reverent obeisance, enquired of him as to the whereabouts of the Gate of Death, of which the Sufi had spoken. "The Gate of Death is close by, it opens, however, not on one road only, but upon two, one leading to Paradise and the other to Gehenna. To the first-named you can arrive only by implicit belief in the divine inspiration of the Koran, which is the sole and inexhaustible source of happiness and virtue on earth, and the only means of obtaining salvation and eternal bliss hereafter; a divine work indeed, written before the throne of God himself, with a pen of light, on the table of His everlasting and immutable decrees, of which a copy has been vouchsafed to us on earth, revealed to the last and greatest of the prophets through the medium of the angel Gabriel. Learn that Mahommed is the last and most illustrious of the Prophets and Apostles, and as the Scriptures and Gospels have been altered and tampered with by the superstitious Jews and idolatrous Christians, the Koran must be revered as the last, most genuine, and most important revelation, and all creeds not based upon it are false and injurious to mankind. Having once received this revelation as divine, your way to Paradise is assured; and at the Day of Resurrection the angels shall take charge of your soul and conduct you on the road to it, but even then you will have to pass through great dangers, for *ginns* and *affreets* shall try to snatch you from their guard; your actions will have to be judged, and you must pass over the narrow bridge *Sirat*, which only the just and pure amongst the faithful will succeed in crossing, and will be admitted successively into the six heavens of silver, gold, gems, emeralds, crystals and fire,

and finally into the seventh heaven—Al Jannat, the garden of bliss—Paradise—the soil of which is composed of the finest flour, scented with musk and saffron, glittering with precious stones, translucent pearls, glowing rubies, and light-giving diamonds, and planted with trees of gold bearing the most delicious fruit, and waving over fields of emerald, through which flow rivers of milk, wine, and honey, where the faithful shall dwell in eternal bliss, waited on and accompanied by the loveliest *houris*, from whose presence they will experience the most ecstatic raptures, free from all mortal grossness and impurity. The faithful shall be adorned with the most magnificent dresses and ornaments, dwell in tents of the richest dye, and be served with viands in golden dishes by a vast retinue of servants, whilst, night and morning, ineffable pleasure shall be theirs. But the wicked, the unbelieving, the vile idolaters and infidels shall be hurled into the burning pit, presided over by the Evil Spirit—even Eblis himself—there to dwell in unspeakable torture for ever.

As the old man finished, his eyes, now burning with a fiery light, rested upon Amaranth, and in a stern tone he continued :

“Stranger, dost thou believe; wilt thou be one of us, or live in torture for ever?”

“Venerable *hadji*,” replied Amaranth; “your thoughts are not my thoughts, neither is your way my way. Eblis and his *affreets* have no terrors for me; and Al Jannat with its *houris* no pleasures that I desire. The kingdom of my Father, and the road that conducts to it, I must seek elsewhere.”

Through the darkness which now rapidly fell over the face of the earth, Amaranth could see the old man’s eyes sparkling with rage, and his hand seek a scimitar which was concealed under the folds of his cloak; and, whilst impeded by the obscurity and long disuse of his weapon, the *hadji* was striving to draw it from its scabbard, Amaranth, taking advantage of the gloom, glided behind a sculptured column and passing on, found himself in complete darkness—for the sun had sunk for some time beneath the horizon, and the crescent was obscured by heavy clouds which betokened a coming storm. The wind

rushed howling past column and dome, heavy drops came crashing from the thunder clouds, and the prince was glad to find shelter and rest in a caravanserai, to pass the inclement night and refresh himself by sleep for the renewed prosecution of his journey on the morrow.

No visions, either of Eblis or *houris*, disturbed his quiet sleep, and he arose in the early morn, bright and cheerful as the morn itself; for the sky was again cloudless, and the blessed orb of day was already high in the heavens. In leaving the quarter of the Faithful he passed by numerous temples, with large domes and many minarets, from which the *muezzin* was again sounding, and passed groups of dirty dervishes and calendars, some engaged in begging alms, some in wild dances, and performing horrible antics, crying out on the name of Allah and the Prophet, and shrieking with excitement till they fell senseless to the ground. Not without disgust and dread did Amaranth view these creatures, and with a sense of relief and joy found himself alone on a barren-looking moor, across which he had to pass to the quarter of the Albinos, on entering which the first thing which met his gaze was two old men dressed in fantastic costume, who were having a violent quarrel, and denouncing each other as thieves.

Amaranth, somewhat shocked at this unseemly quarrel, endeavoured to act as mediator, but words were in vain, and it was only by main force that he could prevent their attacking each other. Nor was it till their breath was quite spent that he could get them to pay any attention to his demand, as to whether there was not a Gate of Death in the quarter of the Albinos, which led to the road of the far-off Land of Life, governed by the Great King. No sooner had he asked the question, than both together cried out, one saying it was in his, the Roman street, the other in his, the Greek street:

"Why, that is just what I have been complaining of," said the bigger and noisier of the two, an old man of angry and deboshed-looking countenance, who wore a rich costume, and a curious head-dress with three crowns on it, just as some old Jew clothesmen in the streets of London wear three hats; "he has taken some of my children from me, and got them to call him Papa, and persuaded them that he could

give them a passport to the Land of Life, and introduce them to the Court of the Great King. And now he pretends he can show you the way. But turn a deaf ear to him, he is an arrant impostor. There is no agent to the King but one, and you see him in me ; I am his accredited vicegerent in Terrapolis. Come along with me, who will act as a real Papa to you, and treat you like one of my own sons, and I will see what can be done to forward you to your journey's end."

As it was necessary to select one or the other of these old men for his guide, Amaranth allowed the one from Roman street to take him in charge, although he of the Greek street, dressed, it is true, in somewhat rusty black garments, appeared a quieter and more respectable person than his rival. So is it that, arriving at some seaport, you are fastened upon by rival porters, clamouring to take charge of you and your luggage, and the noisiest and most truculent is pretty sure to lay hold of you and carry you off in triumph, whilst the less bold are driven back, and must be content to lie in wait for their next turn to pounce upon fresh prey.

Amaranth found his new "Papa" a most agreeable and chatty companion and a careful guide through the streets of the Albino quarter, describing, in a very humorous and satirical manner, as they went along, the follies of the inhabitants, pointing out to him the ruins of some old heretical churches, and guiding his steps so as to avoid the puddles of Indifference with which the road was covered, and the torrent of Unbelief, beneath which they passed by a hollow way, like that famed passage under the Falls of Niagara ; it was, however, very slippery, and Amaranth's guide once nearly fell into the water which seethed by their side ; as it was, indeed, he got quite wet and saturated, but he only laughed and remarked it was very odd, but nearly all his predecessors had fallen in the same way.

At last they arrived in that part of the Albino quarter where Roman Street lay, a very fine street indeed, full of grand churches, and one great temple in the centre of a large square at the end, the entrance to which was formed by a thousand columns, and was itself surmounted with an

immense and imposing dome. As they proceeded along their way, the demeanour of the old man gradually changed; at first he became silent, and then muttered moodily to himself. Anon, he burst out into the most horrible imprecations and curses, directed, it would seem, against some person or persons who had been trespassing on his grounds, and had robbed him, he declared, of various valuables. Amaranth could not but be shocked at his ungovernable rage and the malignity with which he cursed the robbers both here and hereafter; he ventured to interpose, and to say that he hoped he might be mistaken, when his guide, stopping suddenly in the middle of an oath, cried out, "Mistaken! I mistaken! Know, ignoramus, that I cannot be mistaken, for I am infallible, and could not make a mistake by any possibility."

Amaranth now began to think his guide must be mad, nor was his uneasiness allayed when he turned suddenly upon him, and, with frowning brow and in severe tones, pointing towards two large cross keys sculptured over the entrance to a palace, asked Amaranth if he believed in *that*?"

"In what?" asked Amaranth, innocently.

"In what?" shouted the old man; "why, that I hold in my possession the keys of Heaven and Hell, as you will find to your cost if you are, as I begin to fancy you must be, a vile heretic."

Amaranth now became fairly alarmed, for the old man's face was distorted with passion, and he rang the bell at the gateway violently, till crowds of his children and dependents, dressed in red, and purple, and black, and brown, came trooping out of palace and temple, and stood glaring at Amaranth with no friendly eyes. He began to regret that he had ever taken the old man for a guide to his Father's home, but knowing that "a soft answer turneth away wrath," mildly begged him to remember the mission which he had undertaken of introducing him to the court of the Great King, and also his promise that he would treat him like one of his own children. On being reminded of this, the old man's face again assumed an amicable and smiling expression:

"True, my son, true," said he, "but before you pass

through the Gate of Death it is desirable that you should be examined on certain important points of etiquette, without which I cannot furnish you with a passport; for the Great King, whose Vicegerent I am, is exceedingly particular and strict on certain points, and there is a regular system of etiquette in this matter, to which you must submit before you can be permitted even to enter the outer court of his palace."

On the conclusion of this speech he beckoned to some of his attendants, dressed in red, with broad-brimmed crimson hats, and observing that these were his Commissioners of Police, placed Amaranth in their charge, and disappeared within the sculptured portals of his palace.

Amaranth now found himself in a peculiar and by no means a pleasant position, for he felt assured that he had fallen into the clutches of a set of knaves, being well aware that his Father, the Great King, had never appointed anyone as his Vicegerent in Terrapolis, nor made the admission of his children to his presence dependent on performing any ceremonies, or in the knowledge of points of etiquette. He was, however, pleased to think that he had not spoken of himself to the old man, as being one of the sons of the Great King, or he felt sure he would have been maltreated, and therefore he determined to see what was required of him by these knaves; reflecting, also, that he might report this imposture at a future opportunity to the proper authority, and be of service in bringing them at last to justice.

Following, therefore, the steps of these emissaries of the *soi-disant* Vicegerent, who, dressed from head to foot in blood-stained or crimson-coloured garments, looked something between magicians and old women, he was ushered into a large hall from which the light was carefully excluded, although it was mid-day, and was dimly lit up by a few wax-candles, which cast their fitful gleams upon the walls, on which were represented the punishments of the damned, and all sorts of violent deaths, in ghastly groups—a sight not calculated to comfort the beholder. The head Commissary of Police, having his colleagues seated around him, now requested Amaranth to stand up before him and answer the following questions; adding that, unless he got

satisfactory replies to them, he could not possibly furnish him with a passport :—

“Do you believe that our ‘Papa’ is the true and sole Vicegerent of the Great King in Terrapolis, specially appointed by him, and in consequence, a semi-sacred being to whom all the other authorities in the city are, or ought to be, subject ?”

“Do you believe that he is endowed with supernatural powers, and is infallibly right in all his decisions and deeds ?”

“Do you believe that he can transmute bread and wine into flesh and blood ; and that he can endue his dependents also with the same power ; and that no other persons in Terrapolis have the same gift, however much they may assert it ?”

“Do you believe that a virgin can bear children and still remain a virgin ; an immaculate virgin, and her mother be immaculate also ? What is your reply ?”

“I should like to know,” said Amaranth, “where is your authority for the assertions implied in these questions ?”

“There it is,” returned the chief commissary, “in that sacred volume, written at the dictation of the Great King himself, which lies before you.”

Amaranth then glancing on the table, saw before him a large book in gorgeous binding, inscribed with the words “Biblia Sancta,” and fastened with clasps of steel. He took it up, and was about to open it, when the commissary stopped him, and said :

“No, no, you cannot be permitted to look into it, at least, at present ; but I can give you some extracts which will prove what I say. It seems to me you want to evade a reply. Now, I will ask you one question which will settle this business of the passport at once. ‘Are you, or are you not, a Christian, that is to say, a member of our Holy Roman Catholic and Apostolic Church ?’”

“Frankly, I am not,” replied Amaranth.

He no sooner said this than the commissary and his colleagues sprung up from their seats and would have laid violent hands upon him, but some invisible power arrested their steps, and appeared to force them back into their places.

"I see," continued Amaranth, "that the road I seek must lie elsewhere; I will, with your permission, go."

"Go! go!" shouted out the commissary, interrupting him, "go to ——"

What he would have said was however brought to a sudden conclusion by a great noise, as of a tumult, which grew louder and louder, and was evidently drawing nearer the hall itself. Shouts rent the air, amongst which Amaranth distinguished, "Down with the Vicegerent!" "Down with the Papa!" "Away with the Papalini!" "Away with Passports!" "No more lies, no more shams, no more idlers!" The doors of the hall were burst open and a tumultuous crowd, principally of mechanics, headed by a fine, strong, burly, blue-eyed fellow, with crisp auburn hair, his sleeves tucked up to his elbows, fell upon the commissary and his crew, some of whom begged for mercy, whilst others threw themselves on their knees before a large carved figure nailed to a cross, and implored its protection; but in vain, the crowd kicked and hustled them about, tore down the heavy hangings, threw the windows wide open, and pitched the wax candles and images into the street.

Amidst the confusion, Amaranth slipped unperceived through the crowd into the open air, and sped up Roman Street as quickly as he could. Still, he thought, before leaving this quarter of the city he would like to have a look at this Gate of Death, which is guarded so closely: and seeing a very respectable looking man, who carried a gold-headed cane somewhat ostentatiously under his arm, he stopped him and asked him if he could direct him to the Gate of Death.

"What an extraordinary question to ask *me*, above all people," replied the gentleman. "I am indeed going there myself; we all have a tendency to go that way, though I cannot see why we should ever go there at all. It so happens that my business is to keep people away from it, for none but the very old, the diseased, or the utterly miserable, want to see it."

"I should like to, though," replied Amaranth, "if you will kindly show me the way."

"No one better able," answered the gentleman; "for

I am a physician, and can bring you to death's door in a minute. Follow me, my dear sir, if you please."

After passing through a few streets, they came upon the city wall, an old, massive, weather-beaten mass of brick and stone, and "There," said the physician, "is the gate right before you."

Amaranth looked, and perceived a very small and narrow opening, guarded by a few dirty-looking persons in black gowns, who were in the act of squeezing a passenger through the aperture, which indeed was so small that they were obliged to strip him of all his clothing and anoint his body with oil, so that he might slip easily through the gateway, so small was the aperture. The passenger appeared to have no friends by him to bid him adieu, and Amaranth saw the guards in black pick his pockets in the most unblushing manner as they strip his clothes off. Amaranth pointed this out to his companion, who merely observed that it was their "perquisites," and the work was so unpleasant that they really deserved to be well paid for it; moreover they took their chance of what they could find, and often got nothing at all for their pains. The sight was more curious than pleasant, and satisfied Amaranth that it could not be his way home.

"Tell me," he said to his companion, "is there a road outside which leads anywhere?"

"A road," replied he; "well, you see, no one who passes through that gate ever comes back again to tell us what really is outside. But as a physician, and one who writes 'Philosophiæ Doctor' after his name as well, I have had occasion to visit the gate frequently, and although I have peeped through, I never saw anything at all. It is true, that in our quarter we are obliged, under severe penalties, to assert that there is a road outside which leads to a splendid kingdom, and that no one can get there who does not pass through our little gate to it, furnished with a passport from the Vicegerent. But between ourselves, as I see you are a man of the world, I feel satisfied that it is all nonsense. No one has ever seen that land, that I know of, and as a philosopher, I believe nothing I cannot see and handle. I believe in the existence of Terrapolis

and the beings who dwell in it; and also that, although there is a good deal of trouble and confusion amongst us at present, that we are the only real beings in existence, and will in time become angels in this very place, and worship neither God nor devil, king or vicegerent, but only ourselves and some other superior beings of our own description, under the name of 'Humanitas.'"

At this moment a procession passed them, with the Vicegerent in a handsome carriage, surrounded by armed men on horseback, and some queer parti-coloured figures on foot, bearing halberds. No sooner did the physician see it, than he bent upon one knee and reverently doffed his hat as the great man passed, whilst Amaranth, who did not know the customs of the quarter, remained standing, and had his hat knocked off his head by one of the footmen, who accompanied the blow with a polyglot oath.

As the physician rose to his feet again, he merely laughed at Amaranth's misadventure, and said:

"When at Rome, do as Rome does. My friend, that is my motto. I disapprove of the Vicegerent's rule, and have no faith in his title to it; but we must wink at things sometimes, you know. Pray, never repeat what I have said to you, or I should probably lose my practice, and be expelled from the parish."

Amaranth promised to be discreet, and taking leave of his guide, proceeded leisurely through the parishes of the Teutons, Latins, and Gauls. In no other quarter of Terropolis had he seen so much bustle, strife, and disorder as he saw around him. Each parish was surrounded by a wall, and otherwise strongly fortified, whilst every other inhabitant appeared to carry arms, which they used on the slightest occasion. One of the oddest sights he met with was in the parish of the Gauls, where he saw the large *place* called "Paris," surrounded with an enormously strong wall, which ran round the backs of the houses, and quite separated it from other portions of the parish; it bore signs of having been lately much injured, but a number of masons were busily at work repairing it. Amaranth enquired the object of the wall, and was told by one person with a large beard and quantity of shaggy hair, that it was built by the mayor to keep the people of the *place* in subjection to

him; but another man, with pallid face and dull-looking eyes, and a great nose and moustache, told him it was to guard the *place* against robbers, and for the sake of making some money by taxes on entry. But Amaranth could make little out of either of their replies, and both appeared unwilling to say much on the subject.

Antagonism and war appeared to be the normal state of these Albinos, and the inhabitants of the various parishes regarded each other with jealous and angry looks; at times they stopped and abused each other, quarrelled, boasted of their relative strength, and put it to the test by a fight upon the spot, surrounded by a shouting, excited crowd of friends and foes, who seldom joined in the fray, but roared out oaths and abuse at each other. As to the Vicegerent of the Roman parish, he laid claim, of course, to a general sovereignty, in the name of the Great King, and his whole life appeared to be spent in trying to bring the authorities of other parishes into submission, calling down imprecations upon them if he failed, and keeping all the Albinos of Terrapolis in hot water. In fact, there can be no doubt he was a perfect nuisance. Never did Amaranth see so many drunken people staggering about in mid-day as he observed in these parishes; and those who were not overcome with strong drink appeared to be either idiotic or insane; at times it was really not safe to pass through the streets by reason of the antics, and quarrels, and fights of the inhabitants. It was with no slight pleasure, therefore, that Amaranth left these parishes behind, and was ferried across to the Anglian ward of the quarter, one of the most pleasant little islands imaginable, situated in a largish pond or lake. This ward was thickly populated and very prettily laid out, and the inhabitants were a hard-working, cheerful, well-to-do set of people, who lived pretty peaceably amongst themselves; although they also went about heavily armed, and spent vast sums on the finest weapons of war, which they did not wear ostentatiously, however, like the other Albinos, but kept locked up in store-houses for use when required, and after a time sold them for a trifle, or threw them away, and laid in a fresh and costly stock. However, Amaranth's longing to get home overcame his desire to stay amongst

these people, and he proceeded to make enquiries as to the way of reaching the realms of the Great King, and found that here as elsewhere he must pass through the Gate of Death, which, after some difficulty, he found. It was a handsome gate enough, much wider and bigger than the one he had lately seen, but this also was guarded; at least, some officials in black were stationed at the entrance, and presented all the passengers with a book which they desired them to open and read, adding, "If you believe its contents to be dictated by the hand of the Great King himself, you will go to the realms of Eternal Bliss; but if you disbelieve or doubt even its authenticity, we should be very sorry to say what will happen to you." Curiously enough, the only place where Amaranth saw any serious squabbling was in the square before this very gate, and here indeed was a mighty hubbub. He saw here some benevolent, healthy-looking, portly men, in black and white robes, thrusting the book, wide open, into the hand of every passenger; whilst one or two of the emissaries of his old acquaintance the Vicegerent, whom he recognised by their shaven crowns and dirty red or black dresses, with carved images round their necks, attempted to shut the book up, and shouted out to the bewildered wayfarer to look to them and not to it for a knowledge of the desired route. One of the open book bearers managed to place a copy in Amaranth's hands, who saw written upon it the same words in English, "Holy Bible," he had remarked in Latin on the closed volume in the Commissary's hall in Roman street. At this moment a burly fat man, whose breath reeked of strong waters, thrust himself forward, and denouncing the Papalini as vile impostors, pressed Amaranth to take with him a bone ticket, stained blood colour, on which was stamped the name of "Jesus Christ," which he assured him would act as an "Open Sesame" to any barred gate he might find in his way. Amidst such contrary assertions, bewildered and almost stunned by the shouting and quarrelling around him, Amaranth began to despair of ever finding the way to his home, and retired into the quietest corner he could find, thinking he would venture to pass out, and take his chance of finding the way by himself, when he felt someone twitch his sleeve from behind, and turning round was surprised to

see a diminutive, insignificant looking little creature, with bright, yet tender and beautiful eyes, who thus addressed him :—

“Did I not hear you inquiring the way to the realms of the Great King, in the far-off land?”

“You did, truly,” replied Amaranth, “for it is my own home; and I have been told that only through the Gate of Death can I find it. Many a gate have I seen, but none appeared to lead thereto; and at some I have been threatened, indeed, with severe punishment if I ventured through without a passport, or at least without an official guide.”

“You can have one in me, if you choose,” said the little creature, in a soft and gentle voice, “my name is ‘Love,’ and I am a messenger in the Court of the Great King you mention; nay, if I mistake not, I recognise in you, though much changed since you left us, long ago, Amaranth, one of the Monarch’s sons.”

“It is so, indeed,” replied Amaranth, “and by your recognition of me I know I may trust to the truth of what you say. Wherever you go, I will follow.”

The little messenger proceeded to the most retired part of the quarter, and, to Amaranth’s surprise, her figure gradually enlarged, and the more he looked at her the more beautiful did she appear; until she assumed the shape of a lovely virgin, clad in radiant robes of the purest white, spangled with lilies, over which her golden hair clustered in refulgent curls, emitting sun-like rays, the light from which was so bright as to “create a sunshine in a shady place,” and lit up the darkening path of an obscure and tangled forest, into which they now had entered. Here they were joined by a youth of strong and comely aspect, with ruddy face and bright black eyes, of piercing steady look, which flashed with the brightness of an electric light, whom Love introduced to Amaranth as her brother “Truth.” Thus accompanied and guarded, Amaranth was led safely through the dark and tangled forest of Doubt and Fear, emerging from which they saw before them a rocky pass, surmounted by an immense fortress, of mediæval character.

“Here,” said Love, “we shall have to withstand the assault

of the Roman Vicegerent and his satellites ; this is one of their strongholds with which they have guarded every outlet to the Gate of Death ; but fear not, the mere sight of Truth will be enough to drive them away in crouching terror."

And surely enough, no sooner were they well within the rocky pass, than the false Vicegerent himself, at the head of his mercenaries, issued from the castle gates and would have barred their further passage until they had obtained and paid for their passports, but on seeing the Light of Truth they all shrank trembling back, and would have hid themselves in ambush, had not Truth forestalled them, and holding up his Magic Mirror, transformed them, not into stone, as Medusa's head was fabled to do of old to all who looked on it, but into vile and venomous creatures. The main body, dressed in long black robes, now took the form of nasty black beetles, emitting a loathsome stench, who ran swiftly away to hide themselves in the chinks and crevices of the rocks, whilst others assumed the shape of toads, scorpions, and vipers, and some appeared as carrion crows, but wingless and covered with filth. Amaranth's old acquaintances of the police turned into flamingoes, and rushed away to find some dirty swamp, where they might pick up a living in the mud, whilst the *soi disant* Vicegerent was transformed into a mangy old peacock, with hardly a feather left in his tail, who managed, however, to scramble upon a "petron" or rock, and there produced such horrid, excruciating sounds, that Amaranth and his companions were fain to put their fingers in their ears, and run out at the other side of the pass as quickly as they could. All these vile creatures, we should add, bore *quasi* human heads attached to their bodies, with very receding foreheads and chins, of the Aztek type. Leaving the pass behind them, they now entered a valley, which would have been gloomy and dark indeed unless lit up by Love's bright rays—the Valley of the Shadow of Death. Love's light shone brightly o'er their path, and at the narrow end of the valley they emerged at once upon a scene of great glory, and saw before them, not what the people of Terrapolis called the narrow Gate of Death, but the broad Portal of Life ! Amaranth and his trusty companions stood still to

enjoy more completely the magnificent scene before them. The Portal of Life was of immense breadth, and its noble archway rose high into the clear and sunlit sky. Its architecture was grand in its simplicity, and yet sufficiently ornamented to be pleasing to the eye. Vast crowds were continually passing beneath its wide-spreading archway, which appeared to be illuminated with the brightest rays of the sun, which enveloped it in light. A broad and beautiful road, shaded with the noblest trees and decked with the loveliest and sweetest-smelling flowers, led out from it towards the far-off land—the Realms of Bliss, ruled over by the Great King, towards which the people wended their way, singing hymns of joy, of praise, of gratitude, and of love. There was no bar, no gate, no wall, no guard, no passport needed. The road, broad and bright, lay through a lovely land.

"Die blicke frei und fessellos, ergehen sich in ungemessen räumen."

In comparison with this scene of beauty and happiness Terrapolis was a mere prison, a den of hateful discord, and Amaranth's prolonged sojourn there fell upon his memory like a bad dream. A weight seemed to have fallen from his heart; his spirit, freed from its fetters of clay, and clad in pure white garments like those of his sweet guide, Love, earnestly desired to fly away and fall at the feet of that dear Father from whom he had so long been separated. His desire was soon consummated: led on by Love and Truth, he found himself shortly in the presence of the Great King, his royal father, and falling in silence at his feet, he wept; but his tears were sweet, and not bitter, for they were tears of a long deferred hope gratified, and of the deepest and most reverent love.

THE END.

NOTES AND CORRECTIONS TO "A RECORD OF THOUGHTS."

VOL II.

- Page 21. For "was sworn" read "had sworn."
- " 37. For "intellectual or moral" read "intellectual and moral."
- " 50. No. 632, instead of "we" read "you."
- " 178. Insert a comma after "preached both."
- " 179. Read "Vowed to poverty, and preaching poverty and abstinence," &c.
- " 188. Read "They will tell stories and steal," (comma).
- " 188. For "is covered" read "was covered."
- " 195. For "takes precedence of the law in seeking, &c.," read "of seeking, &c."
- " 205. For "it sound" read "its sound."
- " 206. At 12th line from top insert "as the spirit, &c.," and omit "towards them and our conduct;" for "positive or written law" read "laws."
- " 207. After "bulk of mankind" a semi-colon.
- " 212. Three lines from the bottom, instead of "when they did" read "when they died."
- " 213. After "Popes and Mary" a comma only, omit comma after "devils," line 25 from top.
- " 224. For "God in person" read "God incarnate."
- " 298. Line six from top omit "of all arms."
- " 231. For "1,400" read "1,800."
- " 240. For "these governments" read "those."
- " 262. Leave out "any" before "portions of Plato."
- " 266. For "Gerrard" read "Gerund."
- " 280. For "mudarine" read "mudarin."
- " 322. For "noumeum" read "noumenon."
- " 326. After "the complete whole" a comma.
- " 368. After "closet" insert "into," and for "let in" read "admit."
- " 372. After "inspired by the Deity to" add "be."
- " 384. Omit the commas after "congregation or sect."
- " 385. Bottom line omit "people or."
- " 392. After "severely" insert a comma.
- " 393. After "daughters as well" a comma.
- " 394. For "future" read "former."
- " 394. Between "Paul Samosata" insert "of."
- " 394. For "Howe" read "Hoare."
- " 402. After "Christ by" read "his flesh and blood."
- " 408. Omit the comma after "Cæsarism."
- " 412. After "cured" place quotes.
- " 413. For "Therapeutes" read "Therapentoc."

